

A
Pleasant and Compendious
HISTOR
OF

The first **INVENTERS** and
INSTITUTERS of the most
Famous *Arts, Mysteries, Laws, Cu-*
stoms and Manners in the whole

WORLD.

TOGETHER

With many other Rarities and Re-
markable things Rarely known, and
never before made Publick.

To which is Added,

Several Curious Inventions, peculiarly
Attributed to *England & English-men.*

The whole Work Alphabetically Digested, and
very helpful to the Readers of History.

Licensed October 29th 1685. R.L.S.

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The PREFACE TO THE READER.

R Eader the Work I have undertaken is great, as it is useful, a Subject worthy the perusal of the Ingenious, and such a one as till now one Volumn Comprehended never: In this small Treatise you will find the Original of those Arts and Sciences which have not only made the memories, of their Inventors gratefull to Posterity, but enriched the World, and rendered Mankind more Aselebrate, such as may be termed the main distinguishment between us and Creatures Irrational; for as heat and moisture are the genuin products of things below; so Arts and Sciences are those that elevate our Souls and make them more refined; raise us above the common level to an improvement of that knowledge which the Divine Wisdom has implanted in us,

The Preface to the Reader.

nor were they found out and brought to perfection without a studious Industry extraordinary care and vigilance, not only of privat men, but of Kings and Princes, who finding means to retire from the grand affaires of State, brought forth Births of Ingenuety worthy the Travels of their Royal Parents, nor have the greatest Men on Earth been less proud to own and Exercise them, whose names amongst those of other Famous Inventors, you will find Recorded in the following Pages, with the time and place; digested into the most taking Method, and Alphabetically disposed the reader to be found on all occasions. So that, as in a Mirror may be seen by whom, when, and through what Inducements all Sciences, Arts, Crafts or Trades of Manufacture &c. were brought out of the Gloomy recess of Un-original night, and exposed in their Perfection to the Sons of men; sure his Spirit must be mean who is not desirous to be satisfied from whence that Occupation was derived by which he does subsist, and how from thence it has been handed down, and much Improved to his advantage. Men are desirous greatly to know their Pedegree

The Preface to the Reader.

gree as far as Times Record will let them
See into the number of their Ancestors, and
are apt to give him great applause whose
Prudence and Industrey, layd the Founda-
tion of an Estate, and why not the same
in this case? for certain it is that every
Judicial Inventor in the very moment he
brought that Invention to Light, laid the
Foundation especially of Earthly Felicity,
wheron Millions have builded Estates and
Competencies, nor as I have hinted, have
they in their Grandure been unwilling to
own it, nor as great as they, declined to im-
prove what has by such means been commu-
nicated ot them; wherefore hoping this Book
will meet with as ready acceptance, as with
willingness it was Written to accommo-
date the Ingenious of what Art, Science
or Profession Soever.

I Remain, Reader,

yours to Serve You,

J. H.

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T H E



THE

INTRODUCTION.

ARts are the only helps towards
Humane Perfection. Those
therefore which are the helps to-
wards the easiness, maturity, and perfecti-
on of Arts, deserve best of Mankind.
Whence it is that God would not suffer the
first devisers, so much as of Shepards
Tents, of Musical Instruments, of Iron
Works, to be unknown to the World: The
last whereof, even Heathen Antiquitie
hath in common judgment continued with-
out much difference of Name, tell this
day; although I cannot believe that any
of the Heathen Gods were so ancient. Tea
hence it is, that the Holy Ghost challeng-
eth the faculty of manuary skill, to his own
gift; as being too good for nature, and
too meritorious of men. That Bezalell
and Aholial could work curiously in Gold

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and

The Introduction.

and Silver, for the material Tabernacle is from Gods spirit, and not theirs: How much more is this true in those sciences which are so Essential to the spiritual House of God. I subscribe therefore to the judgment of them, that think God was the first Author of Letters, whether by the hand of Moses, as Clement of Alexandria reports from Eupolemus, or rather of the ancient Progeny of Seth, in the first World, as Josephus. Wherefore we cannot but think them worthy, that have applyed themselves wholly to adorn and garnish this mortal Life with their Inventions, and to accomplish the feeble indigence of our condition, by the diligence of their Provision: as they that have excogitated and imagined any Art whereby the Common Wealth of the World is preserved; or any other Misteries or Crafts to the maintenance, and comfort of the Body. Howbeit they are worthy to have greater commendations, that by their subtle devices have found out the Liberal Sciences, whereby the Divine and Imperial part, called the Soul of Man, is beautified: yet we may not therefore forgive Writers of meaner things, but are out of

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The Introduction.

duty bound to make some worthy memorial of their benifits, declaring our kindneſſ towards them; to the intent that others might be encouraged, to interpriſe the atchievement of like enæavours to the great aid and preferment of the Common wealth, conſidering that ſuch devices ſhall be Re-giſtred to perpetual fame and renown, and to the profit of many, and eaſe of all men, it were therefore in my Opinion both a point of deteſtable unkindneſſ, and a part of extream inhumanity, to defraud them of their praiſe and perpetual memory, that were Authors of ſo great a benifit to the univerſal World. In conſideration for the further compleating of our Engliſh Youth, I was moved to take in hand, to draw into a brief and eaſie Alphabetical Table, what I have in my Reading found copiouſly gathered together, without any ſuch method, in ſeveral Authors of the firſt inventors of ſuch arts as are never to be forgotten.

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A Pleasant
HISTORY
OF
The first Founders and
Inventors of the Greatest ARTS
and MYSTERIES in the
WORLD, &c.

A

GOD when he had finished the
World, did Create the first
Man ADAM, of the Earth
of the Field of *Damascus*. Thus *Adam*
made

made by God, Marrying of his Wife *Eve* was Author and Beginner of the whole posterity and Linage. The Beasts, after they were all Created in their kind, were Named by *Adam*, with the same Names. He made the first Leather-coats for himself and his Wife *Eve*, our old Mother.

Azethmatick or Numbers, as some say, were invented by *Pythagoras*, others say by *Mercury*: *Jovius* supposed that *Pallas* formed them. The manner of counting years in *Greece*, was by *Olympiads*, which contained the space of five years, as the *Romans* did *Lustra*, which contained the same Number of years: sometimes by Nailes. For every year the Consull or chief Judge called *Prator*, in the Ides of *September*, fastned a Naile in the Wall of *Jupiters* Temple, next joyning to the Temple of *Pallas*, to signifie the space of years. And we use to Write our Numbers with these seven Letters, *C. I. D. L. M. V. X.* or with these Figures, 1. 2. 3. 4. 5. 6. 7. 8. 9.

The Art of Memory was found by *Simonides* in *Theffaly*: For when he was invited

invited to a Noble Mans House called *Scopa*, it chanced that he was sent to speak with two young men at the Gate, when immediately the Banqueting-House fell, and destroyed all the Guests. Then he, because he remained in what order and place every one fate, delivered every one his Friend to be Buried, by which he perceived the order of the Art of Memory. *Cyrus* King of *Persia*, excelled in Memory, who could call every Man in his Army by his Name. *Cyrus* the Embassador of *Pyrrhus*, the day after he came to *Rome*, saluted every order of Nobles by their proper Names. *Mithridates* could speak Twenty-two Languages. *Julius Cæsar* could read, endite, and hear a Tale at the same time.

Astrology, the occasion of the inventing of this Art was, that in it Learned men through their observation of the Celestial Bodies, wherein the whole moveable course of the Heavens, the rising, going down, and order of the Planets might be comprehended. Some put the invention of this Art on the *Egyptians*, others on

Mercury, but *Josephus* concludes, that *Abraham* instructed them and the *Chaldees* in it, and thence it came into *Greece*, as *Phtricides*, *Pythagoras*, *Thales* acknowledges, that they were Disciples to the *Egyptians*. *Pliny* will have *Adam* to be the first Founder or contriver of it, which occasioned the Poets to feign that he beareth Heaven upon his Back. *Sernius* would have *Prometheus* to find it out. Nevertheless all these (as I suppose) were the beginners of this faculty, every man in his own Countrey where he dwelled: for even from the beginning of the World, the Sons of *Seth* devised first the science of the Stars, and for as much as they feared least their Art should perish, before it came to the Knowledge of men (for they had heard their Grand-Father *Adam* say, that all things should be destroyed by the Universal Flood) they made two Pillars, one of Stone, the other of Brick, to the intent that if the Brick wasted with Water or Storms, yet the Stone should preserve the Letters whole and perfect, and in their Pillars they Graved

ved all that concerned the Observation of the Stars. And therefore 'tis probable that the *Egyptians* and *Caldees* learned *Astrology* of the *Hebrews*, and so consequently, it spread it self amongst other Nations. *Endimion* was the first that found out the course of the Moon, the reason of her being Eclipsed, *Pythagoras* observed the course of *Venus*. *Archimedes* found the use of the Sphere.

Alchimia or *Alchimy*, signifieth infusion or steeping; for *Chimia* in Greek, denotes *Infused*. There is a great controversie when *Alchimy* was invented: For neither *Pliny* (though he was otherwise a most diligent Author) nor any Greek or Latine Author make any mention of it, but I believe that it is very ancient; for *Suidas* writeth that the Art of *Alchimy* endured till the time of the *Argonantes*, when *Jason* went to take away the Golden Fleece; which was nothing else than a certain Book that taught to turn other Mettals into Gold: for those that invented that story, concealing its name invented

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the

the Golden Fleece. The *Egyptians* professed this Art very much, in the Reign of the Emperour *Dioclesian*, who hating them because they made an insurrection, Burned their Writings concerning their destilling of Gold and Silver, least (as he feared) they being made Rich by this Art, and having gotten good store of Wealth, they should Rebell againe. The Emperour *Dioclesian* was Created in the year 287; so that this Art was rather renewed than new.

The Authors of the first Names of Countreys, were, some of the most eminent of them, as followeth, *Arphaxad* was the first Founder of the *Arabians*. *Lud* of the *Lidians*: of the Children of *Cham* were *Chus*, that named the *Ethiopians*; and *Mesre* the beginner of the *Egyptians*. *Chanaan* of whom the *Cananites* had their name: The Linnage of *Chus* was *Seba*, whereof the *Sebees* came; and *Evila* of whom came the *Evilites*. And in the like manner we must believe, that of them came all other Nations and People of the World, which are now encreased that

that they can scarcely be numbred? Of or from the *Aire Anaximenes* supposeth all things to have had their beginning. *Metrodorus* affirmeth the Universal World to be Eternal, without beginning or end. *Epicurus* one of *Democritus* Disciples, putteth two causes Attomes, or Motes, and vacuity and emptiness, of these he saith the four Elements come. These are the Opinions of the Phylosophers that were men without the knowledge of God: But (as *Moses* and *Iosephus* record) the Scripture concludeth, *that in the begining God made all things of nothing*; as St. John saith, *all things were made by him*. And therefore (as *Lactantius* writeth) let no man be curious in searching, of what material God made these great and wonderful Works, for he Formed them all of nothing, by the power of his mighty Word. Of the same Opnion is *Plato* in his Book called *Timæus*.

Amphitheaters and Theatres, were certain places, as Scaffolds with Pentises, wherein the People of *Athen's* stood to behold the Enterludes that were.

were shewed : and they were made like half a Circle, with Benches one above another, that they might without any impediment see the Playes ; *Dionysius* did first institute them in *Athens* : in the midst of the Scaffold or Theatre stood the Stage, wherein Comedies, Tragedies, with other Shews were exhibited to the common sort. Of whom the *Romans* took example, to make such Scaffolds. *Caius Curio*, at his Fathers Burial, Buildd two Theatres of Timber after such a fashion , that they might in time of *Enterludes* stand one contrary to another ; in such wise that neither Play should disturb one the other : And when it pleased him he turned them together, and made an *Amphitheatre*, which was a round Scaffold full of Benches of divers heights ; wherein he set forth a Game of Sword Players. *Cains Julius Colsar* Buildd the first *Amphitheatre* in the Field consecrated to *Mars* ; In which were set forth shews of Wild Beasts, and Sword Players, for the custome was that such as were condemned to Dye, or taken Prisoners in War, should be cast there to the

the wild Beasts to be devoured and slain. It was strewed with Sand, least the Blood of those which were slain should defile them that fought, or discourage them: and therefore, there were certain appointed for to toss and strew about the Sand.

Amber, as *Diodorus* witnesseth, was found in the *Isle Basilea*, which lyeth against *Scythia*, above *Galatia* in the great Ocean, where it was first cut up, and was never found or seen in any place before.

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B.

BIBLE, the Reading of part of it at Dinner time, hath been of a long continuance, which did proceed from the Godly Doctrine which Christ instructed his Disciples in; at all times, but chiefly at his last Supper, wherein he Treated of the perfection of all the misteries of Religion. And thus our Fathers, to keep in memory such an wholesome institution, did bring in this manner of Reading the sacred Scripture before or after Meales.

Books, which contain the monuments of ingenious Wits, and a Register of all valiant Prowess, as *Laertius* expresses, were first published at *Greece*. *Gellius* saith it was *Pisistratus* that made the first Book, and exhibited it to be Read openly. But *Josephus* writes that it was the *Hebrews* and Priests of *Egypt* and *Chaldee* that first set them forth. The *Athenians* multiplied the number of Books, which *Xerxes* carried from thence into *Persia*; and *Seleucus* King of *Macedony* caused them (many years.

years after) to be conveyed to *Athens* again, after that *Ptolomeus* King of *Egypt* collected together 700000. Books, which were all Burnt at the Battle of *Alexandria*.

Tell Building, men at the first lived like wild Beasts, in Caves, and also Fed on Fruits and Roots of the Earth: but after they perceived the necessary use of Fire against the vehement extreimity of cold: some began to edifie Cottages of Boughs and Trees, and some digged Caves in the Mountains, and by often experiencing such means, they attained to a greater perfection in *Building* with Walls, that they did get up with long Props, and did wind them about with small Rods, and so daubed them: and to keep out the Storms, they covered them with Reeds, Boughs or Fen-sedges. Thus in process of time they came to the Art of *Building*, which as *Diodorus* saith, is ascribed to *Pallas*: But we are rather to believe, that either *Cain* or *Jubal*, the Son of *Lamech*, found out this Art.

Bells

Bells came first from the *Hebrews*, where the High Priest or Bishop had in the skirts of his uppermost Vestments little *Bells* to Ring, when he was in the Holy place within the Vaile.

Banquets and Delicate Dishes, were begun in *Fornia*, and after that Gluttonous custome was taken up in other Countreys; though that there were Laws made in *Lacedemonia* by *Lycurgus*, and in *Rome* by *Faunius*, for the abolishing of such excessive Feasting. But I could wish there were some good Law prescribed for good Hospitality: For I believe there was never so little as is in these times.

Baths, of which those that were hot, were used first privately of all men, according to their degree and ability, for the preservation of their Health: but in process of time they builded common Baths and Hot-houses for to Sweat in; and the Noble did Bath and Wash with the Common; and at last men and women were permitted most Laciviously to Bath together. Most notable *Baths* were they that

that *Agrippa, Nero & Titus Vespasian*, with other Emperours made, as *Julius Capitolinus* writeth, they were great, and most gorgeously dressed, with several places of Pleasure, to maintain excessive Riot for all sorts of people.

Bondage or Slavery, I find that it began amongst the *Hebrews*, and had its Original proceeding of *Canaan* the Son of *Cham*; who, because he had Laughed his Father *Noah* to scorn, as he lay dissolately when he was Drunk, was punished in his Son *Canaan* with *Bondage* and *Thraldome*. The order of Manumission in old time was in this manner: The Lord or Master took the Bondman by the head, or some other part of his Body, saying, *I will this Fellow be-free*, and so dismissed him. *Pliny* was of opinion, that *Bondage* began in *Lacedemonia*.

Barbers, to shave and round, were instituted by the *Abantos*, because their Enemies in War should have no occasion to pluck them by the Hair. *P. Titinius Mena* brought them into *Rome* the 354th year after the Building of the City, before they were unshaven.

C

C OIN, of what Mettle soever it was made (as appears by *Josephus*) is very ancient ; and *Cain* the Son of *Adam* was very covetous in gathering together Money. *Herodotus* affirmeth that the *Lydians* first Coined Silver and Gold to buy and sell with. For before the Seige of *Troy*, as *Homer* sings, men used to change one Commodity for another. Yet in the time of *Abraham* there was Money currant, for he bought the Cave to Bury his Wife *Sarah* of the *Hittite*, *Ephron*, for 40 Shekels of Silver which was before the Seige of *Troy* many years.

The Carpenters Art, as *Pliny* writeth, was first invented by *Dadalus* with these following Tools, the Saw, the Axe and Plumline, whereby the evenness of the squares are tryed, the Augore or Wimble, the Square, the Line, the Shaving-Plain, the Pricker or Punch, were devised by *Theodore* a *Samitan* ;

Samian; *Ovid* writeth, that *Talus*, *Dadalus* Sisters Son invented the Compass, and Fashioned the Saw in imitation of the Back-bone of a Fish; but *Dadalus* envying that a Boy being his Apprentice, should excell his Master, cast him down out of a Tower (as *Ovid* writes) and slew him. *Pythagoras* a *Samian*, devised another manner of Rule then this that we commonly use, fit for all manner of Buildings, as *Victynuius* declaireth in his 9th Book of Archetecture. Though in my judgment the invention of this Art ought rather to be referred either to the *Hebrews* which used such Arts before *Dadalus* time, and more especially in the curious Building of the Tabernacle; or else to the *Tyrians* who were reputed in this mystery to have excelled the *Hebrews*. For which cause *Solomon* wrote to the King of *Tyre* for Work-men to Build the Temple.

The Commonwealths administration, was after three several ways, as *Plato* divideth it; Monarchy, where one Ruleth. Aristocracy, where the most eminent Persons Govern. Democracy,

mocracy, or Popular State, where the common People have a stroke in Ruling of the Publick-weale. Principality or Regal Government was first begun by the *Egyptians*, who could not long subsist without a King or head Ruler: There Reigned first as *Herodotus* writes, *Menes*; and their manner was to choose him amongst the Priests of their Religion: and if it Fortuned that any stranger obtained the Relme by conquest, he was compelled to be consecrated a Priest, and so was the Election Legitimate, when he was King and Priest. The *Diadem* which was the token of the Honour Royal had its first institution from *Libes Bacchus*. The *Athenians* ordained the state of a Common-wealth, that was Governed by the whole Commons as *Pliny* writes, although they also had Kings, whereof *Decrops Diphyes* which Reigned in *Moses* time, was the first. For as *Justine* writes, every City and Nation had at the first a King for their chief Governour; which attained to that dignity by no Ambition or Favour, but by his singular desert. As concerning

ing the institution of the Commonwealth, where the Commons bear the sway ; I suppose it began amongst the *Hebrews*, who were Ruled by a popular State many years before that *Athens* was Built.

Councils, the custome of assembling of them, to take deliberation of things doubtful, or of serious Affairs, are of great Antiquity, as well amongst the *Hebrews* as other Nations : They either called for Humane or Divine Affairs, for the latter, by such a manner of Council *Matthias* surrogated and substituted in the Stead of *Judas*, into the number of the Apostles. And by Council holden at *Ferusalem*, the Apostiles discharged the Gentiles of *Moses* Law. *Cornelius* was the first, that called together any Council ; and that was in *Rome*, of 600 Bishops and as many Priests, with a great multitude of Deacons.

Chazms, or the manner of the driving Evil Spirits out of Persons that were possessed with them, King *Solomon* taught, as *Josephus* witnesseth, and he saw it done by *Eleazar* in his time,

time, before *Vespasian* the then Emperour, writ the manner of Healing them.

Consuls in *Rome* took their beginning from the Banishment of *Tarquinius*, for the horrid Crime and notorious Rape of *Lucretia*, committed by his Son *Junius Brutus*, and *Lucius Targuinius Collatinus* were the two first that had the Name and Title of *Consuls*, of the consultation and the provision that they made for the Common-wealth. They rul'd the Empire, conducted Armies; and by these Officers because they were annual, the year was counted.

The Chattering of Birds, was first observed by *Caras*. The Divinations by looking on their Feeding, was devised by *Theresius* a *Theban*, and *Pythagoras* understood the mystery of their flights.

Chrysal is a stone that is congealed of pure Waters, not with cold but by a power of Divine heat, whereby it doth retain its hardness, and never groweth again or melteth, but receiveth divers colours, this is the opinion of

Dio

Diodorus. But *Pliny* supposeth that it proceedeth from the Ice extreamly frozen, who first found it out is unknown.

Crowns or Garlands *Moses* made many of them, and he was many years before *Bacchus*, of whom *Pliny* writes that he did invent and wear the first *Garland* made of Ivy on his Head; and afterwards it grew to be a custome, that when they Sacrificed to any of their Gods, they were to be Crowned with a *Garland*, so was the oblation also. At the first the manner was in all Plays and Sacrifices, to make *Garlands* of Boughs of Trees. And after they were garnished with variety of flowers among the *Sicionians*, by *Pausias* and *Gliceria* his *Lemman*, not long after Winter *Garlands*, that he called *Egyptian*, which were made of Wood or Ivory, died with many colours, began to be worne. And in process of time they made Crowns of Brazen plates guilt or covered with Silver, called for their thinness, *Garlands*. Lastly, *Crasus* the rich did first set forth in his Game shews, or Crowns with

with Silver or Golden Leaves, and consequently there were invented several sorts of Crowns, as the *Triumphant* Crown, that the Emperour or grand Commander ware in his Triumph; this was first made of Olive, and afterwards of Gold. The *Murall* and *Wall* Crown, that was given to him that first scaled the Walls. The *Camp* Crown, that was the reward of him that first adventured Valiantly into the Camp of his Enimies. The *Navall* or *Sea* Crown, that was set on his Head, that first Boarded his Enimies Ship. And all these were of Gold. The *Obsidional* Crown, that was worn of him that delivered a City Beseiged, it was composed of Grasse. There was also a *Civill* Crown, which was a Sovereignty which a Citizen gave to him, that had valiantly preserved him from his Enimies; this was made of Oken Branches. And this manner of Crown the *Athenians* did first devise, and gave it to *Pericles*. There were moreover Crowns of Pearls, *French* Crowns, and Garlands composed of the Ears of Corn, which as *Pliny* writeth, were first

first in use amongst the *Romans*, Garlands made of *Cinnamon*, Woven and Embossed with Gold; *Vespasian* did first consecrate in the Capitoll, in the Temple of Peace. In some space of time, the excess of Crowns grew to be such, that the *Grecians* in their Banquets, Crowned both their Heads and their Cups also, whereof the *Ionians* were Authors. *Pliny* writes that with one of these sorts of Crowns, *Cleopatra* empoisoned *Antonie*. And *Artaxerxes* is also said to have used Crowns of Garlands in his Feasts.

Citties, the occasion of Building of them is thus reported. For when men, as is said before, had gathered themselves into several Cottages, they lived in distinct Houses, which made them begin to think of gathering wealth for the support of their Families. But seeing themselves daily robbed and spoil'd by those that were stronger, they were forced to joyn themselves together in a Company, and to dwell within a certain compass of ground, which they either Walled, or Trenched about. Afterwards it is

C

said

said that *Cecrops* built *Athens*, and by his own name called it *Cecrepia*. *Phoroneus* built *Argos*, though the *Egyptians* affirm that *Diopspolis* was long before. *Trafon* first made Walls and Towers. But *Josephus* says that *Cain* was the first that built a City, and called it *Enochia*, after the name of his Son *Enoch*; and after the dayes of *Noah* By the advice of *Nimrod*, there were certain men that built a very high Tower, which was called *Babel*. Tents were invented by *Jabal* the Son of *Lamech*. Among the *Phenicians* they were found out by *Seculus*. Houses of Clay were first invented by *Doxins* the Son of *Gellius*, who took his example from the Swallows Nests. Brick building was invented by *Eurialus* and *Hyperbolus* brethren at *Athens*, though others attribute it to *Resta* the Daughter of *Saturn*. Tile and Slate were the invention of *Synarus* of *Agriopa* in the Isle of *Cyprus*. Quarries were invented by *Cadmus* in *Thebes*: But the invention of such Arts is more fitly thought to be referred to *Cain*, or the posterity of *Seth*, who made two pillars, one of Brick,

Brick, the other of Stone. Notwithstanding, 'tis not denyed, but those
 aforesaid Persons began their
 inventions, in the Countries
 where they lived. Marble was
 used in building by the Nobility of
 Rome, for to shew the costly magnifi-
 cence: so that *Scaurus* being a publick
 Officer in Rome, caused 360 Marble
 Pillars to be carried for the making of
 one Stage, whereon an Enterlude was to
 be plaid. *Lucius Crassus* was the first
 that had Pillars of Marble. *Lepidus*
 made the Gates of his House of *Numi-*
dian Marble. In Graving Marble, *Di-*
panus Scilus was the first that flourish-
 ed, before the Reign of King *Cyrus* in
Persia.

D

DICTATOR, or great Master in *Rome*, *Largius* was Created the first, which Office was of the highest in Authority: and as *Dionysius* believeth, it was taken out of the *Greeks*, amongst whom *Elymnetæ* had the same power that the *Dictator* had in *Rome*. *T. Livius* referred the Original of them to the *Albanes*: and the *Carthaginians* had also their *Dictators*. This Magistrate was never used saving in great dangers of the Common-wealth, and it continued but six Months: during that power all other Magistrates were Abrogated, except the *Tribunate* or the *Frovoftship* of the Commons. The *Consuls* duty was to name and proclaim him, and that no time but in the Night.

The *Decenviri* or the Rule of ten men, endured amongst the *Romans* but for three years, by reason of the outrageous Lust of *Appius Claudius* against the

the Maid *Virginea*, they were deposed, and *Consuls* (whom we have formerly mentioned) supplied their room: in the 310 year of the City, in their place instead of *Consuls* were chosen *Marshals* or *Provosts* of Armies, whom they named *Tribunus*, *Aulus Sempronius*, *Atacianus*, *L. Atilius Longus*, and *T. Cecilius Siculus*.

Democracie began in *Rome*, when the Authority of the Commons became daily more Seditious, and confederacies encreased, in such a manner that *C. Cinnus* so brought it about and ordered it, that the Commonality Married with the Nobility, and the *Tribunes* by their earnest instance and suit, caused that the high Officers were permitted to them of the common sort. At the year 355 of the building of the City, *P. Licinus Calvus* was made *Tribune* of the Armie, the 389th year, *L. Sextus Lateranus* attained the *Consulship* the 399th year, *Cains Marcus Lateranus* was created *Dictator*. From this manner of Government it was by *Sylla* and *Marinus* brought to one Ruler or Prince again; thus hath *Rome* had all kinds.

of Administration of the Commonwealth.

Divination is reckoned to be of two sorts; the one Natural, the other Artificial, Natural, is that which is occasioned by a natural commotion or stirring of the mind, which happens sometimes to men when they are asleep; sometimes by a kind of fury or rapture of the mind, as it was with the *Sybil*s; of the same nature were the oracles of *Appollo* and *Jupiter Hammon*. Artificial those which proceed from conjectures, old considerations and observance of the entrails of Beasts, flying of Birds, casting of Lots, &c. The inspection of the Bowels of Beasts was invented by the *Hetrurians*, which chanced thus. It happened that a man going to Plow, chanced to raise up a deeper Furrow then he was wont to do: One *Tages* upon a sudden arose out of the Earth, that taught them all the mysteries of Sooth-saying. Divination by looking on Birds was found out by *Tiresias* the *Theban*. *Orpheus* added Divination by other Beasts. *Numerius Suffusius* was the first that invented the casting of Lots, **Creanus,**

Treasures, The first expounding of them, *Pliny* ascribes to *Amphichon*. But *Trogus* assigns it to *Joseph* Son to *Jacob*. *Clement* writes that the *Telmessians* were the first interpreters of it, 'tis no great matter who were; for the little credit that is to be given to them.

Dedication of Churches is of great antiquity: For *Moses* did sanctifie the Tabernacle; and *Solomon* consecrated the Temple that he builded at *Jerusalem*. And *Esdrus* after, when they return'd from the captivity of *Babylon*, new hallowed the Temple again. From them we receive our Rite of dedicating of Churches. I cannot be so positive as to write certainly, where the first Church of the Christians was built, but by all conjectures, it was edified by the Apostles in *Aethiopia*, where *St. Mathew* Preached; or in the lower *India*, where *St. Bartholmew* taught; or in *Scythia* where *St. Andrew* Preach'd the Word of God, where they doubtless either caused new Churches to be edified, or else transposed the Idols of the

C. 4

Temples,

Temples, abolishing superstition, and Planting the true Religion of *Jesus Christ*. Although it is not against reason to suppose there was a Temple or House of Prayer appointed by *St. James* at *Jerusalem*. In *Rome* the first that I Read of, was consecrated by *Pius* Bishop of *Rome*, in the Street called *Patricius*, at *Novatus Baths*, in honour of the Virgin *Prudentia*, at the request of *Prædis* her Sister. And after *Calius* built a Temple to the Virgin *Mary*, in a place beyond *Tyberis*, and instituted a Church-Yard in *Appius-Street*.

Innocent when it first began, Wedlock was not so sincerely and reverently observed of the *Romans*; which although it be an occasion that Women should more earnestly keep their chastity, yet our Religion doth scarcely permit it. One *Spurius Servilius*, the year after the City of *Rome* was Founded 522. (*Marcus Pomponius*, and *Cain Papyrius* being Consuls) first sued a divorce from his Wife, because she was Barren: For which Fact, although he affirmed openly before the
the

the Censors that he did it only because he would have issue, yet was he for it scandalized and evil spoken of, by the common People. This decree of divorcing was taken out of the Laws of *Moses*, which made the first constitution of that Statute ; yet was there this difference. For by *Moses* it was only Lawful for the Husband to forsake his Wife ; but the *Romans* decree gave them both like liberty.

Aquas was first found out by a *Milesian* amongst the *Lacedemonians*, which declaired the hours by the shadow of the Hand. It was a good while ere that they were used in *Rome* ; but in the twelve Tables, there was only rehearsed the rising and going down of the Sun ; and a few years after, Noon or Mid-day was found. And this was only on clear days, when they might perceive the course and altitude of the Sun. The first *Dyall* was set up on a Pillar openly, which stood behind the common Pulpit, or Barre, called *Rostra*, at the charge of *Valerius Messala*, then Consul in the first *Punick* Battle. The water *Dyall* was first used in

Rome by *Scipio Nasica*, to divide the hours of the Day and Night, who were the inventers of Clocks, Sand-Dyals and Hour-Glasses is yet unknown.

F

FIRE was first struck out of a Flint by *Pirodes*. *Prometheus* taught first to keep it in Matches. *Pliny* writes how the spyes in Armies and Camps, or else the Shepards devised Fire by rubbing of two pieces of Wood together. Laurel and Ivy are best for that use. Bellows were found by *Anacharsis*, as *Strabo* writes. Candles the *Egyptians* invented. Fire and Water were given for Signes of the chastity of the Maids of *Rome* and *Greece*, before they came to Bed to their Husbands, which Elements as they have the power to purifie and cleanse, signifi'd thereby that they should be chaste and honest of their Bodies.

Funerals

Funerals, or the manner and rites of Burials in several Countreys, were of sundry and various Fashions: as the *Massegetes* and *Derbians*, judged them that dyed in Sickness to have been very wretches; and therefore when their Parents and Kindred were Aged, they strangled them and Eat them, supposing that it was better that they should devour them than the Wormes in the Earth. The *Alban's* that dwelt by the Mount *Caucasus*, took it for a mortal crime, once to name those that were departed. The *Thracians* kept solemnly the Funerals of the Dead Corps of men, with great joy and solace, for that they were discharged by Death from humane miseries, and rest in eternal Felicity; and contrariwise at the Birth of their Children they expressed great sorrow and lamentation, because of the calamities that they must sustain in this miserable Life. The Women in *Judia*, take it for a great honour and triumph to be Buried with their Husbands, which priviledge is granted to her that loves him best. There are other divers manners of Burying

rying amongst the *Pagans* and *Heathens*, which forasmuch as they exceed the bounds of humanity, and have in them no hope of a Resurrection, I shall here omit. The *Romans*, because the Dead Corps that were killed in Battel, were after their buryal digged out of the ground; instituted the manner of burning the carcasses of men departed; which rite was Executed on *Sylla*, chief of all the House and Kindred of the *Cornelians*, who feared least he should be served as he had used *Marius*. They had also in *Rome* a manner of defying or hollowing of their Emperours bodies, after this manner: when the Emperour was dead, and his body reverently buried, with great exequies, they Formed an Image of the Emperour, pale, as though he was sick, and layed it at the Gate of the Pallace, in a bed of Ivory; and the Physicians resorted thither to the bed six days continually: the Lords of the Senate, and Noble Ladies and Matrons standing on every side of the bed. The seventh day the young Lords and Nobility, bare him on their Shoulders in the bed,

first

first into the old place of Judgments, called *Forum Vetus*, and then into the Field, called *Campus Martius*, where they chose their Magistrates and high Officers, where they layed him in a Tent built for the same purpose, like a Tower, and filled it with dry Wood and sweet Oyntments, and after they had finished the Rites and Ceremonies of their Law, he that should succeed in the Empire, put a Fire-brand to the Tent, and then others did the like. And after all was burned they let fly an Eagle out of the top of the Turret, which, as they supposed carried the Soul of the Emperour to Heaven, and from thenceforth they honoured him as a God. Commendations to the honour of the dead bodies at *Funerals*, *Valerius Publicolia* first made in praise of *Brutus*, and that was long before the *Greeks* had any, notwithstanding *Gellius* writeth that *Solon* ordained that Law in *Athens*, in the time of *Tarquinius Priscus*. The *Romans* used to praise the Women at their Burials, because they were once contented to give their Golden Jewels to make a Boule to send to

to *Delphus*, to the God *Appollo*. *Horatius* the Poet and *Servius* write, that the *Romans* used customably after a Burial, to renew the Sacrifices and Solemn Rites of the *Funeral*, which they named in Latine, *Novem Diales*. The *Massilians* in *France* passed and spent the day of their Burials, with private Oblations and Feastings of their Kindred, without any manner of Lamentation or Sorrow. In Burials the old Rite was, that the dead Corps was bourn before, and the People followed after, as one should say, *we must all dye, and follow after him*, as their last words to the course did express. For they used to say, when it was Buried, these words, *Farewell, we shall come after thee*: and of the following of the multitude, they were called *Exsequies*. Although used at Kings and Noblemens Funerals, to go before with Tapers and Torches, which custome we keep still.

G

GRACE, or the Hollowing of the Table and Meat is derived and was begun from the imitation of our *Saviour Christ*, when he used the same way of sanctifying of the five Loaves in the Wilderness, and at *Emans* also, where he did consecrate the Table in the presence of his Disciples : So was likewise he formed of saying *Grace* after Supper, taken from that custome which *Christ* commonly kept at his Suppers. The manner to Read a part of the Bible before or after Dinner time or Supper, hath also been of a long continuance, and did proceed from the Godly Doctrine that *Christ* instructed his Disciples in, at all times, but chiefly at his last Supper, wherein he Treated of the Mysteries of our Religion. From whence our Fathers, to keep in memory such a wholesome institution, did introduce

duce this manner of Reading the Scripture before or after Meat.

God-fathers and God-mothers were ordained by *Iginius* Bishop of *Rome*, for to be witnesses of the Sacrament of Baptisme that it was received.

Good and bad Angels, according to the Ancient received opinion, are not only to every man, but also to every singular place and Family, were allotted two Angels, by some called the *Bonus vel malus Genius*; whereof the one went about to endamage Mortals, the other with all its endeavour, studied to do them good. These are said to invade particularly every Family, to convey themselves into humane Bodies, to imbezell and destroy their Health, to procure Diseases, to illude their Hearts with Pannical and Phantastical Visions and horrid Dreams.

Grammar, next the invention of Letters ordinarily succeeds, both because it is the Foundation and Ground whereon all other Sciences rest, and for as much as it taketh the name of
Let-

Letters ; for *Gramma* in Greek signifieth a Letter in English. *Grammar* is an Art that doth consist in Speaking and Writing without Fault or Errour, so that every Word have his due Letters, and as *Quintilian* determineth, is devided into two parts, the way to speak congruously, and declairing of Poets ; as *Tully* writeth, there is required in a *Grammarians* the dedication of Poets, the knowledge of Histories, the exposition of Words, and a certain utterance of Pronounciaiton. *Grammar* took its beginning from marking and observing what was most fit and unfit in communication, which thing men counterfeiting in their speech, from thence this Art took its Rise, even as Rhetorick was perceived ; For it is the duty both of the *Grammarians* and *Orators* to have a regard and respect how to speak. *Hermippus* saith that *Epicurus* first taught the Art of *Grammar*, and *Plato* espyed and perceived first the commodity and profit of it. In *Rome* it was nothing esteemed till one *Crates Malotes* was sent by King *Attalus* to teach it between

tween the second and third Battels of the *Punicks*, a little before the death of *Eunius* the Poet. It is of all other Sciences the most useful, for it sheweth a way to attain all the rest of the liberal Sciences. Neither can any man come to attain to any eacellency in any Art, unless he have first his principles of *Grammer*, perfectly known, well digested and thoroughly perceived. Therefore in old time *Grammarians* were called Judges and allowers of all other writers, and for that cause they were called *Critici*. In this Art excellent *Didymus*, and *Antonius Enipho*, unto whose School *Marcus Cicero* resorted divers times after his affaires in the Law were ended: *Nigidius*, *Figulus*, *Marcus Varro*, *Marcus Valerius Probus*, and the arrogant *Palemon*, with many others of the *Greeks*, of which *Aristarchus*, *Aristotle*, and *Theodoces* were the chief.

Greek old Letters: were the same that the *Romans* use now, as *Pliny* conjectureth by a certain Brass table that came from *Delphos*, which was dedicated and hanged up in a Library in the Temple

Temple of *Minerva* at *Rome* in his time. They were brought into *Italy* by *Evan-der*, and the *Arcadians* which came in- to *Italy* to Inhabit there ; of the *Gre- cians Xenophon, Thucidedes,, Herodotus, Theopompus*, flourished most in writing Histories.

Guns, which of all other Instru- ments of War have been most destruct- ive to Man-kind, were invented by a certain *Almain*, whose name is not known, he found them out after this manner : it chanced that he had in a Morter, powder of Brimstone that he had beaten for a Medicine, and cover- ed it with a stone, and as he struck Fire, it Fortuned that a spark fell in- to the powder : suddenly there arose a great flame out of the Morter, and lifted up the stone wherewith it was covered, a great height : which he perceiving, he made a Pipe of Iron, and tempered the Powder, and so finish- ed this deadly Devilish Engine, and taught the *Venetians* the use of it, when they Warred at *Candius Dyke* against the *Genoates*, which was in the year of our Lord 1380. For this invention he

he received this benefit, that his Name was never known, least he might for this Abominable device, have been evil spoken off and cursed, whilst the World lasts.

Gronetry the *Egyptians* gloried to have first invented. This Art containeth the description of Lengths, Breadths, Shapes and Quantities. In this knowledge *Strabo* excelled, in the time of *Tiberius* and *Ptolomie*. In the time of *Trajan* and *Antoninas* Measures and Weights were found out by *Sydonius*, about that time *Procus* Reigned in *Alba*, *Aza* in *Israel*, and *Feroboam* in *Jerusalem*.

Games, the Principal of them amongst the *Greeks* were the *Olympiads*, which were kept every fifth year in the Mount *Olympus*, and instituted by *Hercules* in the honour of *Jupiter*. In this Game *Corylus* an *Arcadian* won the first prize; though others say *Herculus* was the first that won it: there was Wrastring, Running with Horses, and on Foot, Journeying, Leaping, Coursing with Chariots, the contention of Poets, Rhetoricians,

ricians, disputations of Phylosophers: The manner was there to proclaim Wars, and enter Leagues of Peace; the reward of the Victor was a Garland of Olives. The second Shews were those called *Pythia*, which were in honour of *Apollo*, in memorial of his vanquishing of the great Dragon *Pytho*, that was sent by *Juno* to persecute his Mother *Liatona*. The third Game was the *Isthiny*, devised by *Theseus* in the worship of his Father *Nep-tune*, environed with a dark Wood of Birch Trees, they that won the Victory had a Garland of Pine Tree. The fourth was the *Nemei*, named of the Forrest of *Nemea*: This Feast those of *Argos* kept solemnly in reverence of *Hercules* that slew the mighty Lyon, whose Skin he wore for a Coat of Armour. *Pyrrhus* Dance, was a Dance that the *Lacedemonians* practised with Youth, as soon as they came to be five years of Age, as a prepairation to greater affairs in War. It was first instituted in *Greece* by one of the *Sybil's* Priests; they Danced in Armour, and with Weapons on Horse-back. Na-
ked

ked Games were invented by *Lycæon*, Funeral Playes by *Acastus*, Wrestling by *Merany*, Dice, Tables, Tennis, and Cards were found out by the *Lidians*, a people in *Asia*, and began neither for Gain nor Pleasure, but for the good of the Common-wealth. For there being a very great Dearth and want of Provision in the Countrey, so that the people having not enough to supply their necessities, were forced one day to take their Meat moderately, and another day by course they applied themselves to such sports, to drive away the tediousness of the Famine. *Chesse* was invented in the year 3635, by a certain wise Man named *Xerxes*, to shew to a Tyrant that Majesty and Authority without strength and assistance, without the help of Men and Subjects, was casuall to many calamities. There is a Game also that is play'd with the Postem-bone of the hinder Foot of a Sheep, Goat, Fallow or a Red Dear, it hath four chances, the Ace-point, and he that cast that, laid down a Penny, or as much as was concluded by the Gamblers,

sters, the other side was called *Vetus*, and he that threw it won Six, or as much as was laid down before ; the other two sides were called *Chius* and *Senio*, he that threw *Chius* was three, and he that threw *Senior* was four. Some ascribe the finding out of Cards and Chess to *Palamades*.

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H

HERBS, doubtless Nature, the Mother and Governess of all things (as saith a Learned Author) did produce Herbs, as may appear by many examples, partly for the delectation, and partly for the health and preservations of Men's Bodies. *Axanthus* an Histiographer (as *Pliny* recordeth, writes how a Dragon revived his young Faun that was slain, by vertue of an Herb called *Balin*: and the *Hechewall* tis reported of her, if a Wedge be driven into the hole of her Nest, (for she maketh her Nest in the hollow or hole of a Tree, that she worketh with her Beake, till she makes it fall out, with an Herb that she getteth for that purpose: & tis not to be disputed but that some of the *Indians* at this day, live only by Herbs. *Appianus* writeth that the *Parthians*, which

An-

Anthony put to flight, constrained by extream Famine; they chanced to eat a certain Herb, whose nature was to make them that eat it to forget all other things, and only to dig up stones, as if they would do some great matters; but after some extream Labour they dyed. Though we acknowledge an inexpressible virtue to be in Herbs: not to discourse further of such strange or wonderful stories, we shall only express that most Authors agree that *Chyron* Son to *Saturnus*, was the first inventor of such Medicines, as were made with Herbs.

The Hebrew Letters which are now in use, according to *St. Hierom's* opinion, were invented and devised by *Esdra*s: For before that time the *Hebrews* and the *Samaritans* used all one Characters.

The Harp, It is said to have been found by *Mercury*; who as he walked by the River *Nylus*, after an Ebb, he found a Tortoise all withered, and nothing remaining but the Sinews; which as he fortun'd to strike on them, made a certain sound: after the

D

form

form of which, he fashioned a Harp, and according to the three times of the years, Summer, Winter, and Spring, he put to it three strings, a Treble, a Base, and a Mean. This Instrument he gave to *Appollo*, and *Appollo* delivered it to *Orpheus*: some think *Amphion* found it. I find that the Harp hath seven strings, to resemble the seven Daughters of *Atlas*; whereof *Miara*, *Mercury* his Mother, was one. And then after that, were the other two added to represent the nine Muses. Some referr the Original of the Harp and Pipe to *Appollo*, for his Image in *Delos* (as they write) had in the right Hand a Bow, & in the left the Goddesses of Favour, whereof one had a Harp, another a Shalume, the third a Pipe.

Husbandry was invented amongst the *Egyptians* by *Dionysias*, amongst the *Greeks* by *Triptolemus*, In *Italy* by *Saturn*, though *Virgil* will have *Ceres* to be the first inventer of it; *Pilulnus* taught them to Bake and Grind, *Triptolemus* and *Briges* the *Athenian*, were the inventers of the Plough; and *Dionisius* was the first that Yoaked Oxen to draw it. Instruments

ments of Husbandry were first invented by *Ceres*. Wine was found out by *Dionisius*, for he is said first to perceive the Nature of the Wine, and that he taught men how to make use of it, and to press the Wine out of the Grape. Others say that *Icarus* the Father of *Penelope* found it out first in *Athens*, who was afterwards slain by the Husbandmen when they were Drunk. *Dencalion* first found out the Wine above Mount *Æina* in *Sicilie*. *Aruntus* a Tyrant being Banished out of his Countrey by *Lucimon*, whom he had bred up of a Child, carried Wine first into *France*. Wine Taverns were first set up by the *Lydians*, a People of *Asia*. *Stophilus* was the first that informed men to mingle Wine with Water: Ale is said also to have been invented by *Bacchus*, who taught it to the Northern Nations, to supply the want of Wine. In *Greece* *Pallas* found out the Olive, and the way of making Oyl. *Aristeus* gathered the Curds of Milk, and made Cheese: he found out the way also of making Honey. Cherry Trees were brought out of *Pontus*

D 2

by

by *Lucullus*, the year of the City 680
Zizipha and *Tuberes*, two kinds of Ap-
 ple Trees *St. Papinins* conveyed out of
Syria and *Affrick*, into *Italy* in the time
 of *Augustus*.

Histories of all other writings, are
 the most commendable, because they
 inform all sorts of People, with nota-
 ble examples of living, and do excite
 those that are Noble to pursue such he-
 roical enterprises, as they read to have
 been done by their Ancestors; and al-
 so they do discourage and Lame wicked
 Persons from attempting any hainous
 deeds or crime, knowing, that such
 acts shall be registred in perpetual me-
 mory, to the honour or infamy of the
 doers, according to the desert or unde-
 sert of their endeavours. *Pliny* says
 that *Cadmus Milesius* first writ Histo-
 ries amongst the *Grecians*, which con-
 tain the Actions of *Cyrus* King of *Persia*.
 Albeit *Iosephus* supposeth it to be pro-
 bable, that Histories were begun by
 the old writers of the *Hebrews*; as in
 the time of *Moses*, who wrote the
 Lives of many of the most ancient *He-
 brews*, and the Creation of the World:

or

or else to the Priests of *Agypt* and *Babylon* ; For the *Agyptians* and *Babylonians* have been reputed of a long continuance the most diligent writers ; in so much that their Priests were appointed for that purpose, to preserve things that were worthy to be had in memory.

Hunting and Fishing, the *Phenicians* first found out. Warrens and Parks were made first by *Fulvius Hirpinus*, and now they are every where in use, I am sure too much in *England*, to the so great damage of Pastures, that might Feed other Cattle, more beneficial to the Common-wealth.

I

IRON and BRAS (as *Sirabo* writes) a certain People named *Thelchines* first wrought on. The Smiths Forge some think the *Calybians* found, and some suppose they were the *Cyclops* *Vulcans* Smugs, which first used the Smiths craft. *Diodorus* is of opinion, that the *Iclei Dactyli* and *Vulcan* were the first inventers of Iron, and of all Mettalls that are wrought with the Fire. Sothering of Iron *Glancus* found. But as I take it, that all these before named, found the use of such things in their own Countries. For tis not to be questioned but that the use of all such Mettalls was perceived in the beginning of the World by *Tubal-cain* which was Son to *Lamech*, expert and exercised in the Smiths craft. *Clement* referreth the tempering of Iron to *Delas*. The

The institution of the Anointing of Kings and Priests, was to signify, that they were especially favoured of God, and like as Oyl lyeth aloft in the Water, or other Liquor, so the Office of a Priest, and Dignity of a Prince, surmounts all other degrees of Ministers, both in the active and also contemplative life. When *Moses* had builded the Tabernacle, he was commanded to make a confection of holy Oyntment, wherewith both the work and Vessels of Priests, and also of Kings, which were called to that Office or Dignity, ought to be Anointed: so that it came to pass, that the Anointing was the very token and difference, whereby Kings were known amongst the *Hebrews*, as the Emperours in *Rome* were known by their Purple Robes. *Aaron* and his Sons were the first Anointed Priests; and *Samuel* Anointed *Saul* first King over *Israel*, and so consequently it grew into a custome that Priests and Kings were Anointed.

L

THe Law is a constant and perpetual good thing, without which no House, no Citty, no Countrey, no Estates of Men, no Natural Creature, nor the World it self, can consist firm and stable: For it obeyeth God; and all other things, Aire, Water, Land, and Men, are in obedience to it. *Chrysippus* calleth it a knowledge of all Divine and Humane Affairs, commanding equity, and expulsi^{ng} wickedness and wrong. There are of Laws three kinds: one Natural, that is not only appropriated to man, but also it concerneth all other living things either in the Earth, Sea, or Aire; as we perceive in all kinds of living Creatures, naturally a certain familiarity of Male and Female, procreation of Kind, and a proclivity to
nourish

nourish the same ; the which proceedeth from a Natural Law engrafted in them : Nature her self, that is God was the Author of this. The second is Named the Law which all men use generally throughout the World ; as to shew a man the way, to communicate to men the commodity of the Elements, Water and Aire ; to this kind appertaineth the Law of Armes ; and it is called in Latine *Ius Gentium*. Civil Law is of every Country or City, as of the *Romans*, *Lacedemonians*, *Athenians*, &c. This consisteth in decrees of Princes, Statutes, and Proclamations. The chief and principal Laws were promulgate by God, confirmed after the most pure and perfect manner, stable, constant, and subject to no transmutation. After the example of these, Man hath invented Laws to defend and preserve good men, and to punish and keep wicked Persons in good Order. Such Laws *Ceres* made first, as *Diodorus* writes : but others suppose it to be *Rhadamanthus* ; and afterwards others in divers Countreys devised and ordained Laws : as in

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Athens

Athens, Draco and Solon, in Egypt Mercury, in Creet Minos, in Lacedemonia curgus, in Tyre Tharandus, in Argos Phoroneus, in Rome Romulus, in Italy Pythagoras ; or after the mind of *Dionisius*, the *Arcadians* that were under *Evander* as their Sovereign Lord and chief Captain. Notwithstanding the very true Author of Laws is God, which (as hath been said) first planted in us the Law of Nature ; and when it was corrupted by *Adam* and his posterity, he gave the Written Law by *Moses* to reduce us again to our first state and true instinct of Nature, which was before all other, as *Ensebius* declaireth.

Lotts, the casting of them *Numerius Suffusus* devised first at *Preneste*.

Looking-Glasses of Silver were invented by *Praxiteles*, in the time of *Pompey the Great* : there were also invented Looking-Glasses of Steel, Lead, Christal-Glass, which one *Sydon* is reported to have been the first inventer of. *Glass* was found out in *Phenicia*, being ingendered in the River which is called *Belus* ; and it happened on this occasion : A Merchants Ship being
fraighted

fraighted with Salt-peter, came to that place, and as they were preparing their Meat on the Sands, they could not find Stones to bear up their Vessels, so that they were fain to lay great pieces of Nitre under them, which being set on Fire, and mingling with the Sand, there appeared great flakes of melted Glass.

Lamps and Hanging Lights began of the Candles, that *Moses* set up to burn in the Tabernacle.

Laws of Mourning, of Obit's, Funeral Exequies that are performed over dead Bodies, were the institution of *Polugius*, although *Isidore* ascribeth the Original of it to the Apostles, and he himself did augment the Rites, that we use at this time. *Ambrose* supposeth that Mourning proceeded from the Custom of the *Hebrews* which Lamented *Jacob* Forty days, and *Moses* the space of Thirty days, for that time was but counted sufficient for the Wife to weep in. It was also the custom of the antient *Romans* to mourn. For *Numa Pompilius* assigned Oblations to the Infernal Gods for the dead, and

and did inhibit that a Child under the age of three years should be bewailed, and that the elder sort should be mourned no more months then he had lived, if any were married within that space again it was counted for a great reproach: Wherefore *Numa* ordained that such as left of Mourning before the day limited should offer a Cow that was great with calf for expiation. If that Rite were used now adayes, and namely in *England*, we should have small store of Veals, there be so many that Marry within the space of time prescribed. *Plutarch* writeth that the Women in their Mourning laid aside all Purple, Gold, and Sumptuous or rich Apparal, and were cloathed both they and their kindred in White Apparrel, like as at that time the dead body was wrapped in White cloaths. The white colour was thought fittest for the dead, because it is Clear, Pure, Sincere, and least defiled. and when the time of their weeping was expired, they put on other Vestures. Of this Ceremony (as I take it) the *French* Queens too
occasion

occasion, after the death of their Husbands the Kings to wear only white cloathing, and when there was any such Widdow, she was commonly called the White Queen. The *Jews* ended their Mourning after Thirty days. The *Englishmen* use altogether Black, which they use for the most part to wear a whole year, unless it be because of a general *Triumph* of a New Magistrate, or when they are towards Marriage. The Manner of washing the bodyes of the dead especially of the Nobler sort and the anointing of them, was received from our Ancesters which used to wash the bodyes of the dead, and it was the Office of them which were neerest of the Kindred, to do it.

Lead was brought by *Miducrinus* out of the Islands against *Spain*, called *Cusstrides*, as *Strabo* writes.

Letting of Blood was Learned of the Water-horse in *Nylus*: For when he was weak and distempered, he used to seek by the River side for the sharpest stalks of Reeds, against which he stroke a Veign of his Leg, with great

great violence and so eased his Body by that means of the corrupt and superfluous blood: and when he had so done he covered the wound with the Mud.

Linnen or Flax, as *Pliny* Writs; was invented by the beautiful Lady *Arachne* of *Lydia*, she taught also the way of Knitting Nets to take Beasts, Fish and Fowls. *Minerva* instructed the People of *Athens* in spinning and weaving of Wool: but in one place *Pliny* seemeth to ascribe the Art of Weaving to the *Egyptians*.

Labyrinths, which we may call Mazes were certain intricate and winding Works, with many entries and doors, in such a manner, that if a Man were once entered, he could not find the way out, except he had a perfect guide, or else a clew of thread to be his conduct. There were four of them most notable, as it is reported: The first was in *Agypt*, and was called of some the Pallace of the King *Motherudes*, of some the Sepulcher of *Mexes*: but there are others that

that say, it was builded in honour of the Sun, by King *Petesucus*, or *Tethoes*: *Herodotus* will have it, that it was the common Tomb of the Kings of *Egypt*; this stood a little from the Pool of *Mirios*. The Second was made in *Crete*, by *Dadalus*, at the Commandment of King *Minos* wherein *Theseus* of *Athens* slew the *Mino-taure*. The Third was wrought in the Ile of *Lemnos* by *Smilus Rhodus*, and *Theodorus*, Carpenters of the same Countrey. The Fourth *Porfena*, King of the *Hetrucians*; caused to be made and set up in *Italy* for his Sepulcher, It was all of Free Stone and Vaulted.

Letters, concerning the first inventors of them; Authors are at some variance, *Diodorus* saith they were found by *Mercury* in *Egypt*, others say one *Menon* an *Egyptian* devised them. Instead of Letters the *Egyptians* used to declare and signifie the intents and conceits of their minds by the Figures of Beasts, Fishes, Fowls, and Trees. *Pliny* saith that he thought that the *Assirians* excogitated the Letters which *Cadmus* brought out of *Phenicia*

nicia into *Greece*, which were but sixteen in number. *A b c d e g i l m n o p r s t u*. To these *Palumedes* in the Battell of *Troy* added four more. *Aristotle* saith that there were 18. *Hermolaus* is supposed to have added the Letter *y*. *Herodotus* writeth how that the *Phenicians* that came with *Cadmus* to inhabit *Thebes*, brought Letters into *Greece*, which were never seen there before. Some will have the *Ethiopians* to have invented them, and then to have taught them to the *Egyptians*, that were one of their Provinces. But *Euimolpus* writes very wisely, that the Original of Letters were from *Moses*, who was long before *Cadmus* dayes, that he taught the *Jews* Letters, & that thence the *Phenicians* received them, and the *Greeks* Leared of them, which thing is conformable to *Pliny's* opinion: For *Jury* is a part of *Syria*, and the *Jews* were *Syrians*. Nevertheless I have it from *Iosephus*, that writing was before *Noahs* Flood, for the Sons of *Seub* (as we have expressed) wrote in two Pillars, one of Brick and another of Stone, the Science of Astronomy;

my;

my; whereof that of Stone in the time of *Iosephus* remained in *Syria*. *Philo* ascribeth the inventions of them to *Abraham*. Numbers were used to be written with these seven Letters, *C. I. D. L. M. V. X*, or with these Figures, 1. 2. 3. 4. 5. 6. 7. 8. 9. which because they are so Familiarly used, we shall not need further to declare. Letters were first brought into *Italy* by *Evander*, and the *Arcadians* which came into *Italy* to Inhabit there, as *Ovid* writes in his Book *de Fastis*, the *Hetrurians* also had a form of Letters by themselves, wherein the Youth of *Rome* were instructed, as well as in the Greek Letters, which one *Demeratus* a *Corinthian* taught the *Hetrucians*. And like as the *Grecians* had enlarged the number of their Letters, so the *Italians* following their example, put to theirs, *f. k. q. x. y. z. h.* which *h.* is no Letter, but a sign of aspiration: *f.* they received of the *Aolians*, which both amongst the *Romans* and *Aolians* had the same sound and pronounciation, that *p.* with an inspiration hath, which we use in writing Greek words;
And

And afterward *Clandius Caesar* as *Quintilian* writeth, appointed that it should be taken in the place of u. Consonant; as *fulgus* for *vulgus*, *fixet* for *vixit*; and even so our *English* men use to speak in *Essex*, for they say Finegar for Vinegar, Feal for Veal, and contrariwise, a Vox for a Fox, Vour for Four: and in proceſs of time it was used for ph. in Latine words k. was borrowed of the *Greeks*, but any eminent Author ſeldome useth it in writing Latine. q. was added because it hath a groſſer ſound then c. The Letter x, we had also out of *Greece* (although as *Quintilian* judgeth) we might well forbear it, forasmuch as that they either used for it c s. or g s. Likewise y. and z. were sent from the *Grecians*, and are used of us only to write Greek words. In Letters are contained the Treasure of Knowledge, by them the most notable things are preserved in fresh remembrance.

Libraries, which are the Monuments of ingenuous Wits consist in Books, which were first published in *Greece*. *Gellius* saith it was *Pisistratus* that

that made the first Book, and exhibited it to be read openly. *Josephus* will have it otherwise, that the *Hebrews* and Priests of *Chaldee* set forth the first Books. The *Athenians* multiplied the number of them, which *Xerxes* carried from thence into *Persia*, and *Seleucus* King of *Macedonia* caused them many years after to be conveyed again to *Athens*. After that *Ptolomæus* King of *Egypt* collected 700000 Books, which were all burnt at the Battell of *Alexandria*. Nevertheless *Strabo* recordeth that *Aristotle* did institute the first Library, and left it to *Theophrastus* his Disciple, and taught the Kings of *Egypt* how they should order their Library: *Theophrastus* left it to *Molus*, and of him *Scepsis* received it. There was also a very ancient Library at *Pergamus*. In *Rome* *Asinius Pcllio* had the first Library, which Employed the great Wits in study, to the ample furtherance and commodity of that Common-wealth. At this time the World flourisheth with Libraries to introduce ingenuous Persons to a more suddain perfection.

Æ:

Legends of Saints, were made in the year of our Lord 800. by *Pantus Diaconius* & *Isuardus* a Monk, at the desire of *Charles* the great. And for as much as the Persecutions were so great, that in the time of *Dioclesian* the Emperour, there were put to death 1700 Christians, within thirty days space they could not particularly write all their Lives, but made general *Legends* of Martyrs, Confessours, Virgins; which the Fathers commanded to be read in the Church on such Saints days.

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MONEY was first Coined in *Rome*, 547 years after the Citty was Built, the first Coin was named a Ducat. *Pheæon* began Silver Coin in the Isle of *Agina*, which was Minted in *Rome* 454 after the Citty was Built, the print of it being a Charriot with two Horses. *Janns* caused Base Coin to be made, with a Face to the one side, and a Ship on the other, that he might gratifie *Saturne* who arrived there in a Ship by perpetuating his memory to posterity. *Serius Tullius* Coined Brass with the Image of a Sheep and an Oxe.

Marriage or Matrimony, *Antiquity* reports that *Cecrops* King of *Athens* first ordained, and therefore the Poets feigned him to have two Faces. Notwithstanding the customes of
Mar.

Marriage were not alike in all Countreys, nor kept after the same manner. For amongst the *Indians*, *Numidians*, *Egyptians*, *Hebrews*, *Persians*, *Parthians*, and almost all the *Barbarians*, every one Married according to the substance or riches which they enioyed. The *Seythians*, *Scots*, and *Athenians*, at first used the Women in common publickly like Beasts: the *Massagers* Married their Wives, but they also used them in common. Amongst the *Arabians*, it was the custome that all the Kinsmen should have but one Wife, and he that came to meddle with her, should set his Staffe at the Door. The *Assyrians* and *Babylonians* bought their Wives in the Market for a price, which custome still remains amongst the *Arabians* and *Saracens*. The *Nazomons* when they are first Married, use to suffer their Wives to be Layne withall the first Night by all their Guests, and after that, keep them entire to themselves. There were a certain People of *Affrick* that went to offer such Maids that were to be Married to the King of their Re-

gio

gion, to deflowre such as he pleased. It was also the custome amongst the Scots, that the Lord of the Manner was to Lye with the Bride the first Night, which custome remained till it was abolished by *Malcolme* the third. Marriage amongst the *Romans* was kept inviolable till divorcement began. The Rites of Marriage were various in *Rome*; and the manner was that two Children should Lead the Bride, and a third bear before her a Torch of White-Thorn in honour of *Ceres*, which custome was also observed here in *England*, saving that in place of the Torch, there was carried before the Bride a Bason of Gold or Silver; a Garland also of Corn Eares was set upon her Head, or else she bare it on her Hand; or if that were omitted, Wheat was scattered over her Head in Token of Fruitfulness; also before she came to Bed to her Husband, Fire and Water were given her, which having power to purifie and clease, signified that thereby she should be chaste and pure in her Body. Neither was she to step over the Threshold, but was to be bourn

bourn over, to signifie that she lost her Virginitie unwillingly, with many other superstitious Ceremonies, which are too long to rehearse. Marriage began first in Paradise, where God joyned *Adam* and *Eve* together, before they knew Sin, that by the congression and company of these two Sexes and Kinds, their issue might be enlarged to replenish the World.

Mahomet's Sect, questionless is one of the most Diabolical of all other, as well for the filthiness of all unlawful Lusts, as also for other outrageous naughtiness that it is so strangely possessed with, to the great mischief of Christendome, and encrease of their own infidelity. Of this most superstitious Sect, *Mahomet*, Born in *Arabia*, or as some report in *Persia* was the Author: his Father was a Heathen Idolater, and his Mother an *Ismaelite*, which caused her to have the more insight into the Law of the *Hebrews*. This wicked Plant brought up and fostered under his Parents, and instructed like a Mungrell in either of their Laws, became expert, being of

a quick and ready Wit: after the Death of his Father and Mother, he was a Servant to one *Abdemonaples*, an *Ismaelite*, who put him in trust with his Merchandise, and other Affairs; and after his death, he Married his Mistress. There he fell into acquaintance with the Monk *Sergius* an heretick of *Nestorius* Sect that fled from *Byzance* into *Arabia* and by his Council and advice this *Mahomet* about the year of our Lord 520; and the twelfth year of the reign of the Emperour *Heraclius*, began in *Arabia* to found a new Sect, and by Seditious Sermons seduced many people in several Countries. He conquered through the assistance of the *Arabians* divers lands and subdued them as Tributaries, and compelled them to live after the Tradition of his Laws, that he gathered out of the New and Old Testaments, and divers Heresies of the *Nicolaites*, *Maniches*, and *Subelians*: He died in the 40th year of his age, his body was carried by the *Saracens* into a City of *Persia* called *Mecha*, and put into a

E Coffin

Coffin of Iron which through the attraction of a Load-stone (to those that know not the Sympathy of Nature) makes it to seem as if it hung miraculously. This Sect encreaseth more and more. partly through the discord of Christian Princes; and by reason of our greivous sins, which hath caused us Christians to feel the heavy hand of God upon us.

Musick by the Testimony of the Ancients is of great Antiquity for *Orpheus* and *Linus* being both of the Linnage of the Gods, were both of them incomparable Musicians. The Invention of *Musick* some do ascribe to *Amphion* the Son of *Jupiter* by *Antiope*, others do ascribe the finding of it to *Dionisius*; others say that it was first brought out of *Creete*, and being perceived by the ringing and shrill sound of Brass, was brought at last to Number and Measure, others ascribe it to the *Arcadians*; but it is most generally affirmed that *Mercury* found out the Notes and Records of singing. He also as we have already mentioned was the first that invented the Harp. Shalms were at the first

first made of Cranes-legs afterwards of a great Reed. *Dardanus Tezenius* used first to play on them, *Pan* found out the Pipe of small Reed, to delight and please his Mistress, *Syrinx Timarias* was the first that playd on the Harp and Lute with Ditties; and *Amphion* was the first that sung to the Lute. The *Troglodites*, a People of *Aethiopia*, were the first that found out the Dulcimer. *Pises*, a *Tyrrhen*, or *Tuscan* found out the brazen Trumpet, and the *Tuscans* were the first that used it in War. Others say that it was *Dyrcaus*, an *Athenian*, who taught it the *Lacedemonians*, who maintaining a long War against the *Messenians*, had this answer from the Oracle of *Appollo*, that if they would win the field, they must have a Captain of *Athens*. The *Athenians* in despite sent them *Dyrcaus*; a lame fellow, with one eye, who notwithstanding did receive him and made use of his Counsel, who taught them to play on Trumpets, which were so dreadful to the *Messenians*, because of the strangeness of the noise, that they fled, and so the *Lacedemonians* be-

came immediately Victorious. The *Arcadians* were the first that brought Musical Instruments into *Italy*; and some do write that the *Lacedemonians* in War did use Clarions, Shalms Rebeckes, to the intent, that when they were ready to fight, they might be kept in better order. *Halyattes* King of the *Lydians*, had in the battell against the *Milesians*, Pipers and Fiddlers playing together; the *Cretians* when they went to War had Lutes going before them to Moderate their pace.

Magick took its beginning from Philick, and was the invention of *Zoroastes* King of the *Bacthrians*, who raigned eight hundred years after the Seige of *Troy*, The same time that *Abraham* and *Ninus* raigned, about three Thousand one Hundred Four-score and five Years, after the Creation of the World. *Lactantius* and *Eusebius* think it was set forth amongst other divelish Sciences, by the evil Spirits, and *Pliny* calleth it of all the Arts the most deceitful. It is compounded of Philick, superstition, and the

the Mathematical Arts. The *Thessalians* were especially accused, with the frequent use of this practice, the first Writers of this Art were said to be *Hothbunes*, *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, who with divers others Sailed into far Countries to learn it: Wherein *Democritus* was reported to have been the most famous; three hundred years after the City was builded, in which time, *Hippocrates* published the Art of Physick.

The Monks those of *Clivet*, sprung up as a Fruit of disorder, the same year that the variance was amongst three Bishops, and were instituted by *Barnardus Ptolomeus*, the year of our Lord 1407. under Gregory the 12th: The faction of *Grandimonsters*, began by *Steven of Anern*, in *Aquitane* or *Guyen*, the year of our Lord 1076, under *Alexander* the Second, and had their Title of the Mountain where their Abbey stood. A little after the same time *Robert Abbot* of *Molisme*, in *Cisterium* a Forrest in *Burgundy*, did insinuate the order of *Cistercians*; though some ascribe it to one *Ordingus*

a Monk, that perswaded *Robert* to the same, about the year of our Lord 1098. under *Urbane* the Second; of this order was the great Clark *St. Bernard*. The other orders of them as also of the *Hieronymians*, *Canons*, *White-Friers*, *Crouch-Friers*, to mention them as they are so numerous, would be too tedious.

Martyrs, of them our Saviour Christ was the first Witness, and was incarnate, to be so for the Truth, he had for his Blessed and True Testimony, the envy of the *Jews*; insomuch, that they persecuted him to the vile Death of the Cross, for his most sacred record and report of the Truth; and they did no less persue the Apostles and Messengers of the Truth: For when they following the Example of their Master, did openly declare the word of Truth, and namely *Peter* did forely rebuke the wickedness of the *Jews*, for putting to Death our Lord and Saviour Jesus Christ, the Author of Life, advertising of them to repent and amend. The *Jews* were so furious, that they Murthered *Stephen*, as the
Acts

Acts of the Apostles testifies, because he was a Fervent and Zealous Witness of the Truth. This *Stephen* did two years continually, after Christi's Death, dispute with all the Learned men of *Alexandria, Cyrene, Cilicia, and Asia*, and by Heavenly Wisdome confounded all their Worldly Reason and Humane Learning, for which they were so poisoned with Malice against him, that they violently Thrust him out of the Citty, and then cruelly stoned him to Death. Thus *Stephen* was the first open maintainer and defender of our Christian Religion. Afterwards *St. Luke* the Evangelist found such bitter and sharp persecutions did burst out against the Christians that were in *Jerusalem*, that they were enforced to stray abroad, and were scattered throughout all *Jewry* and *Samaria*, saving that the Apostles remained and Sojourned at *Jerusalem*. Notwithstanding this persecution was a great furtherance of the Gospel, by reason they ceased not, but Preached still the Word every where to the great advance, and augmentation of the number of the Faithful.

full. Amongst the Heathen Nations *Nero* in the 13th year of his Reign, was the first that persecuted our Religion universally, and put *St. Peter* and *St. Paul* to Death, and consequently many other Innocents were slain cruelly: For out of a Bloody mind he had, he could not spare his own Countrey; but either for displeasure of the ruinous Houses, which he was exasperated to behold, or else desirous to see a resemblance of the Burning of *Troy*, he set on fire the most part of the City of *Rome*, with so huge a flame, that it burnt six Days and six Nights continually, to the Impoverishing of many Thousands of the Cittizens. Then to mitigate that shamefull and abominable Crime, he forged false Witnesses, that the Christians were guilty of that Enormious Fact; and so, Thousands of Innocents for Religion were most cruelly put to Death for the Tyrants pleasure; and to obdurate and harden himself in mischief, he proclaimed an open Persecution against all that professed the Name of Christ. Not long after, *Domitian*

mitian in the 12th year of his Reign renewed another Persecution ; he caused *St. John* to be put into a Vessel of burning Oyl, whereof he received no hurt. *Trjan* raised a third. The fourth *Marcus Antonius*, *Lucius Aurelius Commodus* stirred up. The fifth Persecution was under the Emperour *Severus*. *Maximinus* procured the sixth. *Decius* the seventh. The eighth *Valerius*. The ninth began under the Emperour *Aurelianus*. The tenth was by the Command of the Emperour *Dioclesian* and *Maximianus Hercules* : this Persecution was far more cruell and general then any of the rest ; in-
 somuch, that *Dioclesian* in the occient, and *Maximinian* in the occident, destroyed all the Churches, and torment-
 ed the Christians with most horrid Cruelties. The Books of Scripture were Burned, Churches plucked down, Christian Magistrates that were in any Office were deposed, Souldiers were enforced to deny their Faith ; or else to be deprived of their Estates, or loose their Lives. Neither were the three cruel Tyrants, *Mezentius*, *Lici-*

nus and *Maximinianus* behind for their parts, but were as insatiate for Christian Blood. As concerning the Martyrdoms of the Twelve Apostles we shall relate as followeth. *James* the Son of *Zebedee*, called *Major*, for that he was chosen to be an Apostle, was sent to convert *Spaine*, from whence by reason of the Obstinacy of the People, he returned shortly to Preach in *Judea*, where through the Malice of a Jewish Bishop called *Abiathar*, he was accused and Beheaded by the consent of *Herod Agrippa*. His Body was conveyed by his Disciples first to *Jerusalem*, and from thence to *Spaine*, where it remaineth in *Compostella*, a Famous Pilgrimage. *James* the Son of *Alpheus*, called *Minor*, for that he was last chosen, he was Bishop of *Jerusalem*, and that for the space of Thirty years; and then as he was Preaching in the Temple, he was thrown down by the Pharises, and by them stoned to death; he was Buried by the Temple. *Simon* by our Saviour called *Peter*, through the indignation of *Nero*, because he was too hard for, and had overcome

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Simon Magus Sorcerie, was Crucified with his Head downward. *Saul*, after his conversion called *Paul*, who, after that he had endured and escaped many dangers and tōrments, as being Whipt with Rods, put in the Stocks by *Philipus*, Stoned in *Lystra*, delivered to wild Beasts in *Ephesus*, Bound and Beaten in *Jerusalem*: at last he came to *Rome*, where by the commandement of *Nero*, he was Beheaded (for that he was a *Roman Born*) the same day that *St. Peter* was crucified. *Philip* after he had Preached throughout the whole Coutrey of *Scythia*, and converted a great part thereof, in the space of twenty years, was at last in the City of *Hierapolis* (when he had there extirped the Herisie of the *Hebaonites*) fastned to the Cross, and put to a cruel death. *Bartholomew* went to Preach in *India*, and afterwards came to *Albania*, a City of *Armenia* the greater, where he converted the King of that City, and destroyed the Idols. Wherefore by the Commandment of *Astiages* Brother to King *Polimeus*, whom he had

had converted, he was Flead alive. His Body was afterwards brought to *Italy*, and is, as some say at *Rome*. *Andrew Simon Peters* Brother went first to Preach in *Achaia*, and afterwards in *Scythia*: but Lastly he was taken at *Patras* a City of *Achaia*; by *Egeas*, Pro-consul of that Province: Who because that he had Converted his Wife *Maximilla*, cast him in prison, where he was most Tyrannically beaten, stretched out, and bound upon a slope Cross, to augment his Torment and so he dyed. *Thomas* Preached the Gospel to the *Parthians*, *Medes*, *Persians*, *Hyrceanians*, *Bragmans*, and converted a great part of *India*. He was by the Infidels thrown into a burning Furnace, and is said to have come out unhurt. Finally, because he prayed to God to destroy the Idol of the Sun, which the Infidels would have compelled him to Worship, he was by them thrust through with Spears and Swords. *Matthew* after he had Preached much in *Judea*, he went into *Ethiopia*, and there converted the greatest part of the Countrey. As he

he had newly ended his Prayers and was lifting up his hands to Heaven by the Alter, by the Appointment of the King of that Countrey, certain Villains came behind him, and run him through with their Swords. *Judas* called *Thaddens* after the Ascension of our Lord, was sent by *Thomas* to heal *Albagar* King of *Edissa*: Afterwards, he Preached in *Pontus*, and *Mesopotamia*, and converted many cruel and barbarous People. Lastly he came to *Persia* where for confounding of their Idols, he was suddenly run upon, and murdered by the Pagan Bishops of that Countrey. He was buried at *Netre* a City of *Armenia*. *Simon*, called *Chananeus*, Brother to *Thaddens*, and *James* the less; after he had Preached in *Agypt*, returned to *Jerusalem*: Whereof by the consent of the Apostles, he was made Bishop after the death of his Brother *James*. As touching his Martyrdome some say, that he suffered with his Brother *Judas Thaddens* in *Persia*, others that he was through the envy of the Hereticks, accused before the Consul

Consul *Atticus*, and therefore Crucified as his Master was. *Mathyas* after the Ascension of our Blessed Lord and Saviour, was chosen by the Apostles to supply the room of *Judas*; he was born at *Bethlem*, and was descended of the Tribe of *Juda*. He Preached for the most part in *Judea*, where at last he was falsely accused of his enemies for Perjury, and was therefore condemned to be stoned to death by two men: after which torment one cut him with a Hatchet, which finished his Martyrdome.

The Four Monarchies of the World, were in successive order as followeth, the First was of the *Assyrians*, by *Ninus*, about the year of the World, 2220. augmented by the Queen *Semiramis*, and afterwards it endured the Term of 1300 years, it was translated by *Arbaëtus* to the *Medes*: and there having endured 350 years, it was left by *Astyages*, and exterped by *Cyrus*. The Second Monarchy was of the *Persians*, the year of the World, 3425 which after it had endured 191 years, was
lost

lost by *Daryus*, and extirpated by *Alexander* the Great. The Third Monarchy was of the Grecians, founded by *Alexander* the Great, in the year of the World 3634, and before Christ, 320 years, after whose death it was divided amongst the Prefects, which in his life time he had appointed in divers Countries: by which division *Selenius* King of *Assyria*, *Ptolomeus* King of *Agypt*, *Antigonus* King of *Asia*, *Cassander* of *Macedonia* and *Greece*: all which Countries were after subdued by the *Romans*. The Fourth Monarchy or Empire was of the *Romans*, founded by *Julius Caesar*, in the year of the World 3914, after the building of *Rome* 706 years, and before Christ 47 years. This Monarchy flourished about the space of 470 years, till that after the death of *Theodosius* the Great, it was divided by his two Sons into two Empires: *Arcadius* was Emperour of *Constantinople*, which Empire endured (though afterwards much diminished by the Invasions of Barbarous Nations) un-
till

till the year of our Lord 1453, and then was quite lost by *Constantine* and, conquered by *Mahomet* the second Emperour of the *Turks*. *Honorius* was Emperour of *Rome*, which Empire shortly after, in the year of our Lord, five hundred seventy-five, and about the ninth Month of the Reign of *Augustus*, was utterly ruined by *Othacar* King of the *Goths*. And long after in the year of our Lord 801, it was restored by *Charles* the great, and by him united to the Crown of *France*, and by his successors Translated into *Germany*, where it yet remaineth as a shaddow only, or representation of the Majesty of the Ancient *Roman* Empire.

Measures and Weights were found out by *Sidonius* (as *Entropius* writes) The same time that *Procus* Reigned in *Albany*, *Ahaz* in *Judah*, and *Jeroboam* in *Hierusalem*. Some write that *Mercury* devised them in *Greece*; *Pliny* ascribeth it to *Phidon* of *Argos*; *Gellius* to *Palamades*; *Strabo* to one *Phidon* of *Elis* in *Arcadie*. *Diogenes*'s faith, that *Pythagoras* taught the

the *Greeks* Weights and Measures, but *Josephus* affirms, that *Cain* first found them out.

Men Deified, were such as from whom had been attained any special or singular commodity or favour, to the furtherance or advantage of the common Livelyhoods of others, such were Builders of Citties, or Ladyes excelling for their Chastity, such as were puissant in Armes, were more especially honour'd for Gods; as the *Egyptians* had *Isis*, the *Assyrians* *Neptune*, the *Latines* *Faunus*, the *Romans* *Quirine*, the *Athens* *Pallas*, the *Delphians* *Appollo*, the *Grecians* *Jupiter*, the *Assyrians* *Belus*, and many Countreys had divers other Gods; and some, which is a shame to speak, Worshipp'd Brute Beasts, and took them for Gods; by reason whereof the *Grecians* had the opinion, that the Gods had their beginning of men. And thus, when men withdrew their phantasies from Images, to the Spirits invisible, they were perswaded that there were many Gods, and of no lesser number than mortall men: not to
discourse

Discourse further of the Opinions of the Philosophers which were various and dangerous to be mentioned. I shall only set down what *Plato* saith, that there is but one God, he writes that this World was Created by him; and that he was called God because he is so merciful and bestoweth his Blessings so freely on men, from whom they receive all things good and profitable; God himself being the principal Fountain of all Goodness.

Men were first called *Christians* when *Philip* Converted and Baptised the *Samaritans*, and a certain Evunuch of *Candaces*, Queen of *Ethiopia*; this Evunuch Converted the Queen with her Family, and a great part of that Countrey to the Faith of Christ. Afterwards in *Antioch* the Faithfull named themselves Christians.

Murth, which is an humour congealed and constipated together with heat, is brought out of the Eastern parts, and chiefly out of *Carmania*; *Pompeius* in his Triumph over the *Pyrrat's* or Robbers of the Sea, brought it first into *Rome*.

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NECROMANCY is said to be such a kind of Magick as is for the raising up of the Dead ; as in *Lucan* one raised from Death, told the Adventures of the Battell of *Pharsalia*. *Pyromancy* is one part of it which predicted things by the Fire and Lightning ; as *Tenaquilla*, the Wife of *Tarquinius Priscus*, prophesied that *Servius Tullius* should be King of *Rome*, because he saw the Fire environ his Head. The finding of this *Pliny* referreth to *Amphiaraus*. *Hieromancy*, that is a kind of prophecieing by the Aire, as by flying, feeding, singing of Birds, and strange Tempests of Wind and Haile. *Hydromancy* was a prophecy-
 ing by Water, as *Varro* Write, ththat a Child did see in the Water the Im-
 age

age of *Mercury* ; and in 150 Verses told all the success of War against *Methridates* King of *Pontus*. *Geomancy* was a Divination, by opening of the Earth. *Chiromancy* is a conjecturing by beholding the lines and Wrinkles of the hand, commonly called *Palmsistry*. The Sages or Wise Men of *Persia* which in their Language were named *Magi*, being strangely addicted to the honouring of their false Gods, were so extreemly foolish that they professed openly, that they could not only by the observation of the Stars know things to come, but also by the already mentioned pretended Arts, that they could bring to pass what they would, which illusions and false persuasions of theirs it becommeth all true Christians for to eschew and abhorre.

Naval Sights *Minos* made the first for Honour and Profit, Merchandise being instituted to furnish Men with necessaries, by way of Exchange: but after Money was coined it was made use of more for private Wealth. The Naval or Sea
Crown

Crown which was of Gold, was first set on his head which boarded his enemies Ship.

Nets were first said to have been invented by *Arachne* of *Lydia*, she taught the way of Knitting them to take Beasts, Birds, Fish and Fowl, she also Invented Flax, and Linnen as *Pliny* writes.

Noah made the first Altar. *Abraham*, *Isaac*, and *Jacob*, did make their Offerings rather from their devotion, then from any Priestly Authority.

Notaries, were appointed in *Rome* by *Julius* the first of that name, their Office was then to write the lives of Godly Martyrs and Confessors, to Register them for a perpetual example of constant and vertuous living. Though, I am of Opinion that it was the Invention and device of *Clement*, who Ordained seven Notaries, to Inroll the notable Deeds of the Martyrs. And *Antherius* afterwards did more firmly rectifie them. But this now amongst other Offices is perverted to other worldly affaires.

Puns

Pung, or the custome of Consecrating of Virgins, to make Vows of Chastity, was instituted by *Pius* the first, who also ordained that none should be made, before they were Twenty five years old; and that they might be Consecrated at no time but in the *Epiphany* or Twelfth-day, Easter Even, and on the Feasts of the Apostles, unless it were when any professed, were in point of dying. And *Sotherus* caused that a Decree was made that no such professed should touch Cope or put Incence into the Censors the year of our Lord God 175. It seemeth to have taken it's Original from the Apostles which is proved by St. *Paul's* words, where he saith let no Widdow be chosen, before she be Threescore years of age, with divers of the like sayings.

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THE Oath called Jones Stone,
Which the Antients swore by
and Held so Sacred, was after this
manner, he that swore was to hold
in one hand a stone, and then to
pronounce these Words, *If Know-
ingly I deceive, Jupiter cast me from
my Gods, from my Countrey, and from
all happynefs, as I cast away this
Stone.*

The Orders of Chivalry, most
whereof continue at this day amongst
Princes are as followeth. The First
and antientest of these Orders of
Chivalry or Knighthood, is the
Order of the Garter, Instituted in
the year of our Lord 1348 in *Bur-
deaux*, chief City of the Dukedome
Guyne in France, by *Edward* the Third
King

King of *England*, and then possessor of the Dukedome : which order he consecrated and dedicated to *St. George* : though the motive of the institution thereof, proceeded from the Loss of a Garter, which he supposed to have been the Countess of *Salsburies*. And it happened in this manner : As one day he was entertaining her with pleasant Discourse, a Garter chanced to unloose and fall down, at the Kings indeavouring to take it up, the Noble-men were surpris'd with a suddain Laughter : At which the Countess Blush'd, to perceive her self rendered so Rediculous, and withall being displeased at some more than seemingly Familiarity that had pass'd, she said sharply to the King, and the rest, *Honni soit qui maly pense* : which in *English*, is, *Evil to him that Evil thinketh*. The King to pacifie the Countesses displeasure, said, that before it were long, those Noble-men which had made a Jest, and Laughing at the Garter fallen down, should esteem themselves much honoured to wear it for a mark of Chivalry, and thereupon ordained the

the said Order, and consecrated it to St. *George*, and made thereof Twenty-six Knights, and ordained that they should wear their Cloakes of Violet-colour Velvet; their Hoods of Red Velvet, and under the left Knee a Blew Garter, Buckled with Gold, Garnished with precious Stones, and about it Wrought those words of the Countess of *Salisbury*; to this Splendour he added a collar of Gold, full of Red and White Roses, with the Image of St. *George* hanging thereon: and about those Roses were also Written the same words in the Garter. There are of this order (as hath been said) Twenty-six Knights, of which the Kings of *England* are Sovereigns: and it is so much esteemed for its Excellency, that Eight Emperours, Twenty-two Forraign Kings and Dukes, and divers other Noble-men have been of it. About their Necks these Knights wear a Blew Ribbon, at the end of which hangeth the Image of St. *George*, upon whose day the installation of the new Knights is commonly celebrated, being the Twenty-

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third

third of *Aprill*. And although it was first ordained at *Bordeaux*, yet King *Edward* determined the place of the solemnization thereof to be at the Church of *Windsor*, here in *England*; where at the same time he Founded Cannons, or a Cannonry, for the better prosperity and greater flourishing of the Knights of the Order.

The second Order of Antiquity, is of the mnnunciation, instituted *Anno Dom. 1356*, by *Amide* the sixt of that Name; Duke of *Savoy* Sur-named the Green Knight. The Knights of this Order wear a great Collar of Gold, made winding, with three Laces, wherein are enterlaced these words, *Fert, Fert, Fert*, every Letter importing its Latine word, thus, *F. Fortitudo, E. Eius, R. Rhodum, T. Tenuit*: That is, *his force hath Conquered Rhodes*: At this Collar hangeth the Image of our Lady, and an Angel saluting her; from whence tis called the Order of the *Annunciation*. The Collar is Fifteen Links, to shew the Fifteen Misteries of the Virgin, each Link being Interwoven one with the other,

other, in form of a True-Lovers-Knot. The number is Fourteen Knights, the Solemnity is held annually on our *Lady Day*, in the Castle of *St. Peter* in *Turin*. This Duke ordained this Order in Memory of *Amide* the great Duke of *Savoy*, who succoured the Knights of *St. John*, when they took the Isle of *Rodes* from the *Turks*, in the year of our Lord 1310.

The third in Antiquity, is the Order of the *Golden Fleece*, Founded upon the Table of the *Golden Fleece*, that *Iason* with the other *Argonaut's* went to seek in the Isle of *Colchos*, which is as if we should say that he went to the Mine of Gold, or else in Analogie to *Gideons Fleece*, as some will have it. This Order was first instituted by *Philip* the Second, Sir-named the good Duke of *Burgundy*, in the year 1430: the compleat number of which Order were at the first Twenty-five Knights, but raised afterwards by the said *Philip* to Thirty-one: and now there are as many as the King of *Spaine* shall be pleased to invest with it. They wear a Collar of Gold,

Interlaced with Iron, seeming to strike Fire out of a Flint, the word's *ex ferro flamman*, at the end hangs the Fleece, or *Toison* or : Their Cloaks and Hoods are of Scarlet, garded with Embroidery like flames of Fire. Philip appointed for the celebrating of that Order on St. *Andrews* day, being the Thirtyeth of *November*. But the Emperour *Charles* the Fifth, (Heir of the House of *Burgundy*, and chief of that Order) changed their Apparrel, and ordained that their Cloaks should be of crimson Velvet, and their Hoods of Violet coloured Velvet, and that underneath they should wear a Cassock of cloath of Silver.

The fourth in Antiquity, is the Order of St. *Michael* the Arch Angel, instituted by *Lewis* the Eleventh of *France*, the first day of *August*, in the year 1469, and ordained that of that Order there should be Thirty-six Knights, which afterwards were augmented to Three-hundred Gentlemen of Name and Arms, of whom he himself was chief and Sovereign, and after him his successors Kings of *France*.
The

the Brothers and Companions of this Order were bound at receiving of them, to forsake and leave all other orders, if they were of any, either of a Prince or any Company, only excepting Emperours, Kings and Dukes, which besides this Order, might wear that Order whereof they were chief, with the agreement and consent of the King and Brotherhood of the said Order of other Emperours, Kings and Dukes. And for the cognissance of this Order, and the Knights thereof, he gave to every one of them a Collar of Gold, wrought with Cockleshells, Interlacing one another with a double pointing Ribbon of Silk, with Golden Taggs; the word, *Imensi Arenor Oceani*; which King Francis the First, because of his Name, changed into a *White-Friers*, or *Franciscans* Girdle, made of a Twisted cord, and caused to be hanged on that collar a Tablet of St. *Michael* upon a Rock, conquering the Devil. Of the institution of this Order, is a Book made containing Ninety-eight Articles, wherein are set down the things whereunto the Knights of the Order are subject. F 3 The

The fifth Order, is that of the Holy Ghost, instituted by *Henry the Third, King of France*, on *Newyears-day*, in the year 1579. It was called by the name of the Holy Ghost, because this *Henry* was on a *Whitsunday* chosen King of *Poland*. Of this Order is written a Book, containing the Articles whereunto the Knights thereof were bound. Among which I have principally noted one, that is, to defend and sustain the Clergy: For that the King doth give to every one of them the Rent of certain Abbies, Religious Houses, or other Spiritual Lands, whereof they shall allow a certain Stipend, to the entertaining of such a number of Religious persons in every Religious house under him, and for that benefit are sworn at the entering into the said Order, always to defend the Spirituality, and to maintaine the Clergy in their priveledges; but how they keep their Oath, it is easily to be discerned in every place of their spiritual possessions: with which I have been often times very much dissatisfied in, (for having oftentimes
 tried

tryed the courteous demeanour, that commonly Religious Men use to Strangers that come to visit their houses:) I have divers times been sufficiently enformed by the Religious, how the King hath given the rents and Possessions of their Houses to the Knights of his Order, with the conditions already rehearsed, which Knights allow them such bare exhibition, that by reason it is not sufficient to entertain the fourth part of the number of them appointed, many of them are constrained to forsake their houses, and beg, or else they must starve. The Pope considering what dismembring of Church Lands arriseth from this Order in the Realm of *France*, would not grant the Confirmation thereof: but notwithstanding the Popes mislike thereof t'is still maintained. The Collar of this Order is of *Flowers de Lys*, and Flames of Gold with a Cross, and a Dove on it Pendant, representing the Holy Ghost, Wrought in Orange tawny Velvet, garnished about with Silver Beams, which the Knights of that

Order wear upon their Cloaks, before their heart. Their Robe is a black Velvet Mantle, poudred with Lillies and Flames of Gold and Silver. None are admitted to this Order, who cannot prove their Nobility by three Descents at least.

The Sixth Order, is of the Bath, brought first into *England* 1399 by *Henry* the Fourth; they are Created at the Coronation of Kings and Queens, and at the Installation of the Princes of *Wales*. Their Duty is to Defend true Religion, Widdows, Maids, Orphans, and to maintain the Kings Rights.

Obelisk or Pyramids, which may be called long broches or Spires, were great and huge stones in *Egypt*, made by Masons, from the bottom smaller and smaller, of a large length, they were consecrated to the Sun, because they were long much like to the beams of the Sun. The First of them was instituted by *Mitres*, who reigned in *Heliopolis* being commanded by avision to make it, and so it was recouded and written on the same. King *Bochis* set up four, that were every

every one of them 48 Cubits long :
Ramesis (in whose time *Troy* was de-
 stroyed , reared up one, Forty cubits
 in length , and another of 819 Foot,
 and every side was four cubits broad.
Ptolomeus Philadelphus made one at
Alexandria of four cubits. And *Phe-*
ron set up two in the Temple of the
 Sun , of a hundred cubits length a
 piece , and four cubits broad , on this
 occasion it fortunèd that this King,
 for a great crime that he had commit-
 ted. was stricken blind , and continu-
 ed so ten years , and after by Reve-
 lation at the City *Bucis* , it was told
 him that he should receive his sight,
 if he washed his Eyes with the water
 of a Woman , that was never defiled
 with any strange Man. but was al-
 wayes content with her Husband.
 First he tryed his own Wife , and
 afterwards many others , till at last
 he received his sight , and Married her
 by whose Urine he was healed, and was
 recovered , and all the other with his
 first Wife he caused to be burnt.
 Afterwards for a remembrance he
 made his Oblation with the two afore-

said Pyramids in the Temple of the Sun. *Augustus Caesar* brought two of these Broches or Spires to *Rome*, and set one in the great Tiltyard or Lists, called *Circus*. The other he set up in the field called *Campus Martius*.

Ointments, *Pliny* is of opinion, that they were used long before the Battel of *Troy*; for *Jacob* sent to his Son *Joseph* in *Egypt* Ointments: and *Moses* that was three hundred and fifty years before the Siege of *Troy*, maketh mention of Ointments, concerning the Sanctification of the Tabernacle, and the Priests of the Old Testament. *Pliny* and *Solinus* report, that *Alexander*, when he conquered the Army of *Darius*, found amongst other Jewels, spoiles and things of value a Casket of Ointments, that he highly esteemed of. But *Herodotus* affirms that they were frequently used long before *Darius* time. For *Cambyses* Son to *Cyrus* sent Ambassadors to *Ethiopus* King of the *Macrobian*s, with great presents, whereof a Box of Ointments was one. It is not certain when they first were used in *Rome*:
but

But I find in *Pliny*, that the five hundred sixty fifth year of the City, *Antiochus* being Vanquished, *P. Licinus Crassus*, and *Julius Cesar*, then Censors, commanded that no Forraign or Strange confection of Ointments should be sold in the City.

The Original of the heathen Gods, as the Scripture hath it, *Ephes. 6.* was, *When the Spirits of the air (the Rulers of this World)* began to give Prophetical answers out of Images, made to resemble mortal men. and by their wicked Subtlety, did pretend themselves sometimes to be of the Number of good Spirits, sometimes Cœlestial Gods, sometimes the Souls of Valiant Lords: they brought Men into such error and perplexity, that in a short space they did alienate their hearts from the Religion and Reverence of the true God, and so deluded them as to make them to repare to them for help, and to inquire their Oracles and Answers; which of purpose had doubtful understandings, least their Ignorance should be perceived. By these deceitful means they

were:

were by divers Nations Deified, and sundry people after divers manners chose them for Gods, and with great reverence Worshiped them. These spirits of the Air that gave such doubtful answers to them that enquired any question of them, were at the coming of our Saviour Christ all destroyed. For when he was carried into *Agypt*, which was a Countrey full of Superstition and Idolatry, all the Idols of that Nation were overthrown and Fell to the ground at his coming. And in the time of *Adrian* the Emperour, both their wicked Sacrifices were abolished, and also the Oracles of *Appollo* at *Delphos*, of *Jupiter Hammon* in *Agypt*, with the like vanities were subverted.

The Opinions of the Philosophers, concerning the birth of Man, Were divers (*Diodorus* recordeth) that they spake of two sundry manners of birth, and first stock of Mankind: for they which contend that the World was not generate and without any danger of Corruption, say also that Man hath been in a certain

tain Perpetuity, without Beginning. Of this Opinion were *Pythagoras*, *Xenocrates*, and *Aristotle*, with other Peripateticks, affirming that all things in the Eternal World, which have been, or shall hereafte come to pass, are by Generation endless, and without Beginning, and have only a circuit or course of Generations, wherein both the Birth, and natural resolution of things may be perceived. Others suppose this World had both an Original cause of Being and shall also end by Putrefaction, they hold Opinion that Man had a time of his Generation.

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PHYSTICK, some referr the invention of it to *Appollo*, because the moderate heat of the Sun, seems to be the repeller of all Sickness. Others attribute the finding of it to the *Egyptians*; but the enlarging of it to *Æsculapius*, who, besides other more rare Experiments, found out the way of drawing of Teeth. In *Rome*, *Archagathus* of *Peloponesus* was the first Physitian. In *Egypt* and *Babylon* they used no Physitians, but brought the Sick Persons into the Streets & Publick places, that so the Passengers might tell them what manner of Medicine or Dyet was good for them: neither was it Lawful for any Man to pass by, till that he had spoke with the Patient. Afterwards the *Egyptians* did so distribute

tribute the Art of Physick, that every
 Disease had a distinct Physition to look
 after it; one for the Head, another
 for the Eyes, others for other parts
 according as they excelled. Of Medi-
 cines made by Herbs, we have already
 in another place in part discoursed.
Chiron the Son of *Saturn* as he was re-
 ported to have been so knowing in the
 virtue of Herbs, may be Accounted to
 have been one of the first inventors of
 Salves for Wounds and Sores: he
 found out the Herb called *Centaurie*,
 wherewith he cured the Wound that
 he had received from *Hercules's* Arrows
 falling on his Feet as he was handling
 of his Quiver. *Mercury* found out
 the use of Moly, and *Achilles* the virtue
 of Yarrow. Medicines made with Ho-
 ney, were from *Sol* the Son of *Oceanus*:
 several Herbs also very necessary for
 Medicines; were discerned from those
 cures Beasts out of an instinct of Na-
 ture made on themselves. Dittany by
 the Hare, which being Wounded with
 an Arrow, by the suddain Eating of it,
 is said to drive it out of her Body.
Celandine, which is an Herb which is
 much

much used for the cure of decayed Sight, was first perceived by the Swallow, that uses to Heal the Eyes of her Young-ones with it. The Boar in his Distemper cureth himself with Ivie. The Storke first taught men the use of Glisters, who finding her self very full, purgeth with her crooked Bill in her Fundament. The Weefel in combate with the Serpent preserveth it self with Rue, and the Stork with Origany, and in the same manner, Nature hath taught other Creatures particular Medicines for their Distempers.

Painting, as *Pliny* expresses, *Gyges* a *Lydian* did first invent, he devised Portrature in *Egypt*. In *Greece* *Phyrhus* the Cousin of *Dadolus*, according to *Aristotles* mind. But *Theophrastus* saith, that *Polignotus* an *Athenian* was the instituter of it: yet *Pliny* neither agreeth with *Theophrastus* nor yet with himself; for in the Thirty-fifth Book he saith, that *Polignotus* a *Tbalian*, did first Paint Women in single Apparel, and trimed their Heads with Kalls of sundry colours. The *Egyptians* say that they had that Art Six-hundred years.

years before it arrived at *Greece*: And the *Grecians* affirmeth that it was begun by the *Siconians*, and some of the *Corinthians*. Albeit, the most Authentick Authors affirm it took its original from the drawing of a man with Lines, in the process of time it was made more glorious with colours. Drawing of Pictures with Lines and Shadows *Philodes* an *Egyptian*, or *Cleanthes* a *Corinthian* devised. *Telephanes* a *Siconian*, and *Ardices* of *Corinthus* found this Art first, without colours; and *Cleophantes* of the same Countrey invented colours: *Appollodorus* was highly esteemed for the Pensil. In the same expertness *Timageras*, *Pythias*, *Polignotus*, *Aglaophon*, with others that *Pliny* reciteth in his Twelfth Book excelled. And *Baphael Sanctus*, as also *Vrbinate* was very lively in expressing of the Face: since many others that stood on their Shoulders have perpetuated their Names,

Paper, before the invention of it, men used to Write in Leaves of Date Trees, and sometimes on the Bark of Trees. Afterwards they Wrote their
minds

minds publickly on Plates or Sheets of Lead, and their private Affaires in Tables of Wax ; for Tables as *Homer* expresses were before the Siege of *Troy*. Paper was first devised by King *Alexander*, as *Varro* saith, it was first made of Fenny Rushes; that grew in the Marsh ground of *Egypt*. But *Pliny* will have it that it was used in the time of King *Numa* that Reigned Three-hundred years before *Alexander*, and his Books which were found in a Chest of Stone in a Field, by *L. Pitilius* a Scribe, which were Written in Paper. In process of time, Paper that we now use, was invented ; it was made of Linnen-cloath^l, beaten together in Mills for that use.

Parchment, as *Varro* Writes, was found in *Pergamus*, although the Jewish Historians (as *Josephus* expresses) used Parchment: they Wrote also in Goats and Sheeps Skins in former times as *Herodotus* declares.

Printing, that rare Art and Mystery, which hath preserved the best Authors from the danger of corruption, was first found out in *Germany* at *Maguntia*

gence, by one *John Cuthenberghus* a
 Knight; he invented also the Ink that
 PRINTERS Use, sixteen years after
 Printing, which was in the year of our
 Lord 1458. One *Comradus an Almaine* first
 brought it into *Rome*: *Nicholas John-*
son a French-man, did very much polish
 it, and now it is dispersed through
 most parts of the World. This No-
 ble Art was first to Print Letters in
 Tin, Lead, and other mixt Mettall;
 tis a Divine and Heavenly invention:
 but it would have been more Marvellous
 if it had not been so common. It is
 strange and scarcely to be spoken, but
 tis as true as truth it self, that one
 Printer may Print so many Letters in
 one day, that the swiftest *Scrivener* or
Writer is not able to do so much in a
 year. This Art was at the beginning
 in great Admiration, and of no less
 Lucre and Profit. It was first under-
 taken with more boldness and confi-
 dence then any certainty, and it was
 about Eighteen years afterwards, be-
 fore it was common in *Italy*. But by
 the industry of man's Wit, it grew to
 that perfection, that it is now arrived
 to.

to. Truly it had gone ill with all good Discipline (if it were now to have its beginning, seeing that for the most part people are grown so effeminate, and such epicures, for here Learning is not *Al-a-mode*, many of our Gentry will scarce take up Books if they lay in the High-ways, which in times past were valued more then if every Leafe had been in Beaten Gold, that the greatest sums of Money would have been given for them. If this Art had not been found out in a convenient and happy time, the Noble Acts of all Nations had never been so manifest to the Word: In like manner the memory of Ancient antiquity had not been so restored, and the Divine Wisdome of the Phylosophers had been in danger of being lost, whatsoever hath laine obscure in a few written Copies these many Ages is now by this Art set forth to all immortality.

Poetry is a most excellent Art, for it comprehends all other Sciences: This Art is only given of Nature by a Divine inspiration, without which *Democritus*

macritus affirmeth there could never be excellent Poets; for it proceedeth not so much from Art or Precepts, as from the Divine inspiration and Spiritual power; and therefore *Ennius* called Poets Holy, because they have a special prerogative. The beginning of this Art is very Ancient, and as *Eusebius* saith, it flourished first amongst the *Hebrews*, that were long before the *Greeks*. For *Moses* the great Captain of the *Jews*, at that time he led the Children of *Israel* out of *Egypt* into the Land of Promise, passing the *Red-Sea*, which by the power of God gave place to them, inspired by the Holy Ghost made a Song of Hexameter Verses, to render thanks to God for that deliverance. And *David* the Holy Prophet of God, after he was dispatched and freed from all his troublesome and dangerous affairs in War, and had escaped the Assaults and Conspiracies of Treason, living in happy and prosperous times of Peace, devised many pleasant Tunable Hymnes for the praise of God in sundry kinds of Meter. For as *St. Hierome* saith, the Psalter of
David

David is in as good Number and Measure, as either the Greek *Planudes*, or the Latine *Horace*: sometimes in *Alcens* Numbers, sometimes in the Metre of *Sappho*, sometimes with half measures. What is more stately and high then the Song of *Moses* in *Deutrinomy*, and of *Isaiab*? more ancient then *Solomons*? more perfect then *Job*? we may more highly ascribe the invention of it to the *Hebrews*: 'tis nevertheless to be acknowledged that *Orpheus* and *Linus*, and after them *Homer* and *Hesiod* did publish and adorn this Art with all manner of rich Furniture. The *Romans* received it not till of latter times; for *Livius Andronicus* (as *Tully* writes) in the year 513, after the City was Builded (*Cains Claudius Cento*, and *Marcus Tuditanus* being Consuls) set forth the first Enterlude or Fable, a year before *Ennius* was Born. Before those days it was so despicable, that if one had professed himself to be a Poet, he was imagined to be as bad as a Murtherer. The Author of Meter was Almighty God, who proportioned the World, with a certain order as it were

were a Meter: For there is none (as *Pythagoras* taught) that can possibly doubt, but that there is in things Heavenly & Earthly, a kind of Harmony; & unless it were govern'd with a formal concord and described number, how could it so long continue? all other instruments that we possess, are all fashioned by a manner of Measure. *Diodorus* assigneth the invention of Meter, which the Poets by a Spiritual influence used in their Works, to *Jupiter*, to the Almighty God. Of Meters there are divers kinds that have their Name either of the thing that is described therein, (as Heroical Meter is so called of the Wars of Noble men that are contained in it) wherein also *Appollo* gave his Oracles, therefore *Pliny* saith we have that Meter of *Pythius* Oracle, or of the inventour as *Æsclepiadicall*, or of the quantity of *Iambicks*, because it consisteth of a short and long, which *Archilocus* first invented, of the number of Feet as *Hexameter* and *Pentameter*, which is also called Elegaicall. The Shepards Song *Daphus* the Son of *Mercury* was first expert in: others in process

process of time made a further progress in this Art.

Prose, as *Pliny* expresses, was first writ by *Phiresides* a *Syrian*, in the time of King *Cyrus*. For tis not to be questioned, but that he that write Histories, write also Prose first; and *Pheresides* was long after *Moses*, which was 688 years after *Joatham* King of the Jews. In whose time the *Olympiads* began; and this *Pheresides* (as *Eusebius* writes) was but in the first *Olympiad*.

Pope Jone, she was after the time of *Charles* the Great, in the year from the Birth of Christ 154. She Governed the Apostolical Seat two years, some months and dayes, she held this for a *Maxime*.

*Nascitur indigne per quem non nascitur
alter;*

*Indigne vinit per quem non vinit et
alter.*

The Purple Colour was found as *Pollux* writeth upon this occasion: *Herades* being in Love with a Beautiful Lady,

Lady named *Tyro*, as he walked by a Sea-Cliffe, his Grey-hound chanced to find a Sheel called a Purple ; and when he had crackt it with his strong Teeth, the orient colour of the Blood remained on his Snout : which flesh pleasant colour the Lady espying, threatned *Hercules*, that she would never admit him to enjoy her, untill he brought her a Cloath dyed with that precious colour. *Hercules*, willing to accomplish his Ladies desire, got the Purple Fish, and carried the Blood to his Sovereign Lady. And after this manner the Purple colour first began amongst the *Tyrians*. The Emperours of *Rome* were the first that wore the Purple Robes, which have since been so honoured by Princes, so as it is now accounted for the Royal colour.

Pardons were first proclaimed by *St. Gregory* : This seed Sown by him, grew to a ripe Harvest in the time of *Boniface* the Ninth, who Reaped much Money for that *Chasse*.

Parishes, after that the Priesthood was ordained, both least the care should be overgreat, and also that

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every

every man might know what his charge was, and how far his Office extended, *Dionisius* in the year of our Lord 267, devised both in *Rome* and other places, Churches, Church-Yards, and Parishes to Curats, and Diocesses to Bishops, and commanded that every one should be contented with his prescript bounds.

Phylosophy, which *Tully* calleth the study of *Wisdom*, the searcher of *Virtue*, and expulser of *Vice*, (according to divers opinions) was brought first out of *Barbary* into *Greece*, by *Persia* the *Magi*, for so they called their Wise men that excelled in Knowledge; in *Asia* the *Chaldees*; in *India* the *Gymnosophists*; so called because they went Naked, of which Faction one *Budas* was chief. In *France* the *Druider*, in *Phenice* *Ochus*, in *Thrace* *Xamolxis* and *Orpheus*, in *Libia* *Atlas*. The *Egyptians* affirm that *Vulcanus* the Son of *Nylus* found the first principles of Phylosophy. *Lacertius* Writes that Phylosophy began in *Greece*, that *Maseas* and *Linus* were the first Learned men; but *Eusebius* will have it, that phy-

Phylosophy, like all other Sciences, sprung amongst the *Hebrews*, and from them the *Greek* Phylosophers, which were a Thousand years after *Moses*, which derived their Knowledge from them. Phylosophy, the Name of it was not used amongst them till the time of *Pythagoras*, for he called himself a Phylosopher, and the study of Wisdome Phylosophy: whereas formerly it was named Wisdome, and they that professed it had the Title of Wise men. There are three parts of it, one called Natural, another Moral, and the faculty of disputing called *Logick*: The Natural is of the World and the contents thereof, which *Arshelaus* brought out of *Jonia* into *Athens*. Moral reformeth the Life and Manners of men; this part *Socrates* traduced from Heavenly things, to the use of Life, to discern good and bad. Logick inventeth reason on both parts; it was first said to have been found out by *Zeno Eliates*: others divide Phylosophy into Five parts, Natural, Supernatural, Moral, Mathematical, and Logick.

The Potters Craft, that worketh things in Clay and Earth, *Choribus* an *Athenian* is said first to have invented, as *Pliny* Writes in his seventh Book, but in his Thirty-fifth Book he ascribeth the Original of it to *Dibutades* at *Corinth*, whom he saith by the help of his Daughter invented this Art, who after she understood that her Lover was to depart into a strange Nation, for the tender Love that she bore to him, she drew his Image on a Wall after the form of his shaddow by Candle-light, which her Father filled and Fashioned with Clay, and made it into a figure and resemblance of his Body, and dryed it with the fire, and set it in the common Hot-house where the Maids and Women kept their Baths ; and there it remained till *Mummius* destroyed *Corinth*. *Demetratus* Father to *Tarquinius Priscus*, King of the *Romans*, first brought it into *Italy*. *Lisistratus* a *Serenian*, invented the making of Moulds, and found the way to work Images in them. The Potters Wheel or Frame (as *Ephorus* writes) *Anacharsis* a *Phylosoph*

pher of the Countrey of *Scythia* invented. The chief Work-men in this Art were said to have been *Demophilus*, and *Gorgosus*.

Prayer was from the Beginning, *Abel*, prayed, *Noah*, *Abraham*, *Isaac* and *Jacob*, with other Patriarcks sought God by prayer in all their doubtful affaires, and gave thanks for the good atchieving of them. *Moses* and *Aaron* with others, as *Anna* the Wife of *Helcanah* gave us an example of Prayer. But Christ is the first that shewed us any special form of prayer; as appeareth in the Gospel of St. *Matthew*. There were devised by one *Petrus Heremita* of the City of *Amiens*, Beads to say the *Ladys Psalters* on, in the year of our Lord 1090. - The same *Peter* the *Hermit* was the occasion that *Pope Urbane* stirred up the Christians to make a Voyage into *Asia*; at which time *Jerusalem* was recovered.

Preaching, or the first Sermon was by *Moses* when he had received the Ten Commandments, he then assembled the people together, and

acquainted them with the will of God: St. *John* the Baptist preached in the Wilderness of *Fury*, and so did our Saviour himself, and gave Authority to the Apostles and Disciples by special Commandment to do the same.

Prisons, Fetters, Stocks, Gines, Staves, with the like Instruments to punish Malefactors. *Ancus Martins* (as *Livy* saith) did first appoint them to keep men in Fear and good Order.

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RHETORICK (*Diodorus* saith) was invented by *Mercury* : But *Aristotle* affirms that *Epedocles* was the first Author of the Oratorial Art. We may be sure, that not long after men were Formed, they received from God the use of Speech, wherein, when they perceived some words to be profitable, and some to be hurtful in uttering of them ; they appointed and compiled an Art of Speech or communication, called Rhetorick. *Rome* was the Seat of Eloquence, where it was never forbidden, but in process of time (as it was found to be profitable & honest) was had in such high estimation and so many partly for their defence, Glory and Ambition, employed their studies in it with such earnest endea-

vours, that very many of the Commonalty were promoted into the degree of Senatours, and atchieved much honour by it; *Cornx* and *Thisias*, being *Sicilians*, gave the first precepts in Writing of this Science, and their Counthey-man *Leontinus Gorgias* succeeded them: *Demosthenes* was the principal amongst the *Grecians*: amongst the *Romans* *M. Tullius Cicero*, who had no fellow. Now as touching the effect and property of it, there are in it (as *Cicero* writes) five parts; first to invent Matter to speak, then for him that is to deliver his speech, formally to order his devices, next to polish it and furnish it with Elegant terms and choise words, and to have his speech and oration in perfect memory; and last of all, to utter and express it with a comely gesture and posture, in such a manner as to delight; with the convenient and pleasant treatableness of it, which should as it were teach and plainly declare the things, and move the passions and affections of the Auditors and Judges, either to pitty or favour; or if the
cause

cause permit or time require, to excite them either to mirth, or to a grave severity, as the occasion shall require. In terms of this faculty, we make this difference, we call him that defendeth matters, and pleadeth causes an orator. A Rhetorition, is he that teacheth and professeth to be a School-master in that Art. A Declamator, he that is employed in feigned causes, either for his own exercise, or to instruct others therein.

Reliques were first instituted by *Cletus* and *Anacleus*, Bishops of Rome, who seriously went about to reverence those Martyrs, whose innocent Blood was spent for Gods cause. To this purpose they appointed a place where the Martyrs should severally have their Sepulchers apart from the Lay People, and by decree he was denounced accursed and sacreligious, that by word or deed hindred mens devotions from visiting the Tombs of the Apostles. Upon this institution *Calistus* the first Builded a Church, beyond *Tyber*, a Church in honour of our Lady: and *Constantine* the Emperour edified to *St. Peter*, *St. Paul*,

and St. *Lawrence* Temples. This matter was by *Gregory* the Saint set forward, to encrease Devotion: for he appointed the Lettanies of Saints, with *Ora pro nobis*, to be sung with Masses on Solemn dayes in the chief Temples of the City, promising them that repaired thither at such Solemn Feasts, Remission of their Sins by his Pardon.

. **Kinging of Bells**, were first ordained by *Sabinianus* that the people might be assembled together to hear Divine Service at certain hours of the day: and *John* the 22^d decreed, that Bells should be tolled every day three times Morning or Evening, that every one should say three times the *Ave-Maria*.

Royal Ornaments of the Romans, were Fardels of Rods, the Axe, the Garland of Gold, the Chaire of Ivory, the Kyrtil or Cope, Charriots, Trapped Horses, Mantles of State, Embroidered Gowns, with all other Royal Apparel, the *Tuscanes* were very early in their choice of rich Habits, whom *Tarquinius Priscus* subdued.

Rome

Rome, hath been taken Eight times; First by the *Gaules* under the conduct of Captain *Brennus*, the year of the Foundation of the City 365, and the year of the World 4835 and the year before Christ 364. This *Brennus* is by the *Brittaine* and English Chronicles reported to have been a *Brittain*, and Brother to *Belinus*, King of *Brittain*; but neither the Chronicles of *Rome* nor of *Gaule* do express any such matter. *Rome* was the Second time taken by *Alarickē*, King of the *Gorhes*, after he had held his Seige before it for the space of two years: Which befell the year of the Foundation of the City 1164, the year of our Lord 412, and the 25 year of the Emperour *Honorius*. It is written in the Chronicles of *Constantinople*; and in other Histories, that as *Alarick* (being a Christian) Marched with his Host towards *Rome*, a certain Monke, of a Holy Life, came to him, who having Audience admonished and counselled him to break off that evil purpose, and to remember that he was a Christian.

and

and that for Gods sake he would moderate his Wrath, and that he would not take pleasure in the shedding of Christian Blood, since that *Rome* had not in the least respect offended him: unto whom *Alricke* answered, thou must understand, Man of God, that it proceedeth not of mine own will, that I goe against *Rome*, but contrarily ile assure thee that every day there commeth unto me a Man, which constraineth and importuneth me thereunto, saying unto me hasten thee, go against *Rome*, destroy it utterly, and make it desolate. At which words the Religious Man being astonished durst not reply, and so the King pursued his enterprife. *Rome* was Thirdly taken by *Genferick*, King of the *Vandals*, the year of the Foundation of the City 1208, the year of Christ 456, who Sacked and Burnt it in many places, this was in the Emperour *Marcians* time. *Rome* was Fourthly taken by *Torila* King of the *Goths*, who because he could not obtain peace of the Emperour *Iustinian*, commanded the Citizins to avoid the City, and
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afterwards burnt, and sacked, all the whole City; defaced the Walls, and the Capitol, and rendred it almost desolate, insomuch that it could never since be repaired according to the first Form, although a while after, *Belisarius* Peopled and repaired a Great part thereof. And recalling the old Inhabitants, very much Fortified and Strengthened the Walls. This desolation happened the year after the Foundation of the City 1300; after Christ 548, in the 21st year of the Emperor *Justinian*. Rome was the Fifth time taken by the same *Totila* King of the *Goths*; after that *Belisarius* had repeopled and repaired it. It was the Sixth time taken by the *Moors* and *Sarazens* followers of *Mahomet* in his Law, which in great Multitudes came into *Italy*, and in the year of our Lord 333, *Gregory* the Fourth then sitting in *Rome*, and governing the Empire, *Lewis* the First besieged it, took and Sacked the City, profaning the Temple of *St. Peter*: Lading their Ships with Plunder and Prisoners. Rome was the Seventh time taken

taken by *Henry* the Fourth of that name Emperour of *Germany*, *Gregory* the Seventh then sitting in the Chaire: this time *Rome* was also most cruelly Destroyed, by reason that both the Armies of the Pope and the Emperour Skirmished, and Fought for a long time within the City, and the Capitoll, which was then again repaired; this was in the year of our Lord 1082: *Anthony* writes that *Rome* was very much endamaged at this time also, by reason of the lamentable execution performed by the *Normans* on the Popes side, and the *Germans* for the Emperour. *Rome* was last taken by *Charles* Duke of *Bourboun*: who being slain as he scaled the Walls at the first Assault, the Souldiers being without a head, in revenge, committed all manner of Enormities, and Barbarous cruelties, saving that they burnt not the Churches, though they spoiled and robbed them without any consideration of their Holiness: For a great part of the Army were *Germans*, and most of the *Germans* *Lutherians*, this ruine happened in the year of our Saviour

viour 1527, *Clement* the Seventh,
then sitting in the Chair.

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A SATYRE, is a Poem that sharply rebuketh Vice, not regarding of any Persons. There are two kinds of Satyrs, the one which was both amongst the *Greeks* and *Romans*, in Antient times used for the diversity of Meters much like a Comedy; but that it is more wanton. *Demetrius* of *Tharsus* and one *Menippus* a bond-man, whom *Marcus Varro* did counterfeit, were expert in this way of writing. The Second manner of Writing of Satyres was railing, only ordained to enveigh against Vice, they were devised of the *Romans* upon this

this occasion. When the Poets that wrote the old Comedies, used to handle for their Arguments not only feigned matters, but also things really done, which although at the first was tollerable, yet afterwards by reason that they were so sharp and bitter, against every one that they pleased to have a fling at, there was a Law made, that no man should afterwards reprehend any person by name. The *Romans* in the place of these Comedies, substituted such Satyres, as they had newly invented: afterwards began the new Comedi, which concernes generally all men of mean estat; and hath less bitterness and railing, but is more pleasant and full of pastime for the Auditors. Of these Comedies *Menander* and *Philemon* were Authors, who abated of the tartness and crabbedness of the old writings, of them *Cecilius*, *Nevius*, *Plautus* and *Terentius*, learned to compile Comedies, although (as *Quintilian* will have it) they never arrived to the least proportion of their Patrons, because as he writes they never attained to the least proportion

portion of their Patrons, because the Latin tongue is not so fit to receive the Ornaments of Eloquence, as the Greek tongue is. The Satyres had the names of *Barbarian* Gods that were Rude, Lascivious, and Wanton in behaviour; In this form of writing *Lucilius*, *Horatius*, *Persius*, *Juvenal*, were the most eminent.

The Twelve Spbils, the First was of *Persia* named *Samberta*, or *Persica*, She amongst other Prophecies said, *The Wombe of the Virgin shall be the Salvation of the Gentiles*. The Second was of *Lybica*; one of her Prophecies was, *The day shall come that men shall see the King of all living things, and a Virgin Lady of the World shall hold him in her Lap*. The Third was *Themis* surnamed *Delphica*, for that she was Born and Prophecied at *Delphos*: Her Predictions was, *A Prophet shall be Born of a Virgin*. The Fourth was, *Cumæa*, born at *Cimeria* a City of *Campania* in *Italy*, she Prophecied, *that God should be Born of a Virgin, and converse amongst Sinners*. The Fifth was Famous *Erythrea*, who had

had her Birth at *Babylon* : who more especially Propheſied a great part of our Chriſtian Religion, in certain Verſes recited by *Eusebius*, the first Letters of every of which Verſes being put together, make the words, *Jesus Christ, Son of God, Saviour*. These Verſes were Translated into Latine by St. *Auſtine*. Lib. 18. and the 23 in his Book *de Cimitate Dei*: the substance whereof followeth. The Earth shall sweat the signs of Judgment: From Heaven shall come a King which shall Reign for ever, that is to say, in humane Flesh, to the end, that by his presence he shall judge the World, so the unfaithful as well as the faithful shall see God with their eyes aloft amongst his Saints; and in the end of the World the Souls of Men with their Bodies shall appear; whom he shall judge when the roundness of the Earth untiled, shall be full of Clods of Earth and Grass; Men shall cast away their Idols, and all their precious Jewels, the World shall be consumed with fire, he shall peirce the inferiour parts, and break the Gates of Hell; then to the

the flesh of Saints shall be given free
 and clear Light, and the evil shall be
 burned with Eternal fire: all Secrets
 shall be opened, and every one shall
 know the secret of his Neighbour,
 and God shall discover the Consciences
 and Hearts of all men: then shall there
 be Lamentation and gnashing of Teeth,
 the Sun and the Stars shall loose their
 Light, the Firmament shall be dissol-
 ved, and the Moon shall be darkned,
 the Mountains shall be thrown down,
 and the Valleys shall be made equal
 with them; there shall be nothing in
 the World higher then another, Moun-
 tains and Valleys shall be made plain,
 all things shall cease, and the Earth
 shall be dryed unto powder and dust,
 the Fountains and Rivers shall be
 burned likewise: Then shall a
 Trumpet sound from Heaven. Di-
 vers other things were Propheſied by
 this *Sybil*, and because they were ob-
 ſcure, and therefore not to be com-
 prehended by the *Gentiles* before they
 came to paſs; ſhe ſaid they ſhall think
 me a falſe and blind Prophetess, but
 when that they ſhall ſee theſe things
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accomplished, they will remember me, and call me not false Prophetess, but the Prophetess of the Almighty God. The Sixth was *Samia*, Born in the Isle of *Samos*; she said, he being rich shall be Born of a poor Maid; the Creatures of the Earth shall adore him, and praise him for ever. The Seventh was called *Cumana*, because she prophesied at *Cumas*, a Town of *Campania* in *Italy*; her prophesie was, that he should come from Heaven, and reign here in poverty; he should Rule in silence, and be Born of a Virgin. She is affirmed to have Written nine Books of the *Sybil*s, they were all presented by an old Woman to *Tarquinius Superbus*, but he not willing to pay so great a Sum of Money as was demanded, denied them: whereupon the old woman being vexed, Burned three of them, requiring as much Money for the other six, as for all: which being denied, she also Burned the other three, asking as much for the other three remaining as for the rest, which *Superbus* amazed, gave, and the old Trot vanished. The Books contained manifest prophesies of the

the Blessed Kingdome of Christ, his Name, his Birth, and Death: they were burned by the Arch Traytour *Stilico*, so that those Prophecies which are now extant, are only such as are extracted out of other Writings. The Eight was *Melle-spontica*, Born at *Marmisea*, in the Territory of *Troy*; her Prophecie was, that a Woman shall descend of the the *Jews*, called *Mary*, and of her shall be Born the Son of God, Named *Jesus*, and that without Carnal copulation; for she shall be a Virgin before and after his Birth, he shall be both God and Man, he shall fulfill the Laws of the *Jews*, and shall add his Law thereunto, and his Kingdome shall remain for ever. The ninth was of *Phrygia*, and Prophefied in the Town of *Ancire*: one of her sayings were, The Highest shall come from Heaven, and shall confirm the Counsell in Heaven, and a Virgin shall be shewed in the Valley of the Desarts. The tenth was *Albunea*, Surnamed *Tyburina*, because she was Born at *Tyber*, Fifteen Miles from *Rome*; her Prophecies was that the invisible Word shall

shall be Born of a Virgin ; he shall converse amongst Sinners , and shall of them be despised. *Lactantius Finuianus* rehearsed divers of their Prophecies, without making any particular mention of them : it is the opinion of some that they are to be referred more especially to *Sibylla Samberta* , who Wrote Twenty-four Books in Verse, chiefly Treating of the coming, miracles and life of Christ, whereunto the sayings of all the other *Sybils* are conformable. St. *Austine* likewise in his Twenty-third Chapter of his Book *de Cinitate dei*, reciteth these Prophecies as followeth : Then he shall be taken by the wicked hands of the Infidels; and they shall give him Buffets on his Face with their sacrilegious Hands, they shall Spit upon him with foul and accursed Mouths. He shall turn unto them his Shoulders, suffering them to be whipped; yea he shall hold his peace, not speaking one word, to the end, that none shall know from whence his Words proceed. He shall also be Crowned with Thorns ; and they shall give him Gall to eat, and Vinegar to drink:

drink : Behold the Feast that they shall make him, infomuch that the ignorant and blind People shall nevertheless not know their God conversing amongst Men : But they shall Crown him with Thorns, mingling for him Gall and Vinegar : then the Vaile of the Temple shall be rent, at Mid-day it shall be dark Night for the space of three hours. So the Just shall dye the Death, and this Death or Sleep shall continue three dayes: and when he shall have been in the Bowels of the Earth, he shall rise again and return to Life.

Lactantius, Lib. 4. Chap. 15. rehearseth these Prophecies of them: *He shall raise the Dead, the Impotent and Lame shall walk and run nimbly, the Deaf shall hear, and the Blind shall see, the Dumb shall speak: and that with five Loaves and two Fishes, he should nourish in the Desert Five-thousand men, and the fragments thereof should be sufficient to satisfy many more.* Many other things were foretold by these Sybils, as well of the ruins of great States, as of what they predicted of Christ. The Eleventh they called *Epyrotica* : some were of opinion

opinion that she should be the same
 that *Phrigia* was, she came from *Tro-*
as to *Dodona*, where she Prophefied,
 and was like the other denominated
 from the place: others write that she
 was called *Phaenni*, so writes *Johannes*
Tserfes: she Prophefied that the true
 word should proceed from a Virgin,
 how he should willingly come down
 from Heaven, and seem poor to the
 World: yet should govern all things,
 whose Rule and Kingdom should never
 cease, and that he should be both God
 & Man, and that this his Kingdom should
 principally reside in the Souls of Men;
 whom he would govern and save to
 another life, thus *Lalins Cleopassis*, and
 others affirm. *Colophonia Lampusis*
 was the Twelfth, she came out of
Greece, from *Colophonia* a City of *Jo-*
nia, she Prophefied of the changes of
 Kingdoms, and Inundations, Earth-
 quakes, and of Wars: she said that
 God was only to be adored, that he
 was angry at Vice, and punished it,
 that he did delight in holy and upright
 men: She Prophefied also, that the
 whole World should be Burnt, and wise

Pliny

ed them to adore that God while they lived here, which could punish them so severely hereafter for their contempt.

The First Ship. which was called the *Arke*, *Noah* made, wherein he preserved from the danger of the Water, all the Living Creatures that were to multiply the World, and that was the first Pattern that all others made their Ships after. *Strabo* Writes that *Minos* King of *Creet* had the first Rule of the Sea; but *Diodorus* affirms that *Neptune* had the Empire of it before him, for he invented the feat of Rowing in Boats, and gave directions as to the making of a Navy, and was made Admiral of it by his Father *Saturn*. *Pliny* reports that King *Erichthras* first devised Boats, and Rowed in them in the *Red-Sea*: some Write that the *Trojans* used them first in the Narrow Seas, called *Hellepontus*: some imagine that they were invented in the *English* Sea, and covered with Leather and Hides of Beast. *Danau* was the first that used any Ship when he sailed out of *Egypt* into *Greece*, as *Pliny* recordeth, although some sup-

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pose it to be the *Samotracians*, and some *Atlas* that found it. *Jason* made the first Galley, which *Sesostrias* King of *Egypt* used after him, *Aytheus* invented the Barge with two order of Oars on a side; *Amocles* of *Corinth*, that with three course of Oars on a side; the *Carthaginians* that with four Oars on a side; and *Nesichthon* of *Salamis*, that with five Oars on a side, which the *Romans* made in the first *Punick* Battell; *Zinagoras* a *Syracusan* devised that with six rows of Oars. *Hippius* a *Tyrian* conceived the making of the Lighter. The *Cyrenians* invented the Hoy or Gallion. The *Phenicians* the Keel or Demy-Bark. The *Rhodians* the *Brigantine*. The *Cyprians* compleated the Bark. The *Germans* the Boats of one piece. The *Illyrians* the Cock-Boat or Lighters. Rhuders were invented by the *Copians*, the broad Oars the *Plateans* devised. Sails *Icarus* found the use of, but *Diodorus* saith it was *Aeolus*. *Dedalus* invented the Mast, and the Cross-piece whereunto the Saile is fastned. Ferry-Boats the *Athenians* or the *Salamisians*

nians are said to have found: Close Galleys were invented by the *Thasians*. The *Tyrrhenes* devised the Anchors, and *Eupalamus* made it with two points of Teeth; but some refer it to *Anacharsis*, who also invented the Tackle of a Ship. The Stern of a Ship *Pisens* devised. *Tiphis* found out more perfectly the use of the Stern after the example of the Kite, which in her flying turneth all her Body with the turning of her Taile. *Minos* fought the first Battell on the Sea. Merchandise was first instituted to furnish men with Necessaries, by way of Exchange: but after when Money was Coined, it was made use of more for mens private Wealth, then for any common profit, and for that cause, *Cicero* calls it a Servile Craft: Although *Plutarch* writes that *Thales*, *Solon*, *Hippocrates* and *Plato* were occupied and employed in this Art. The *Carthaginians* as *Pliny* expresses in his seventh Book, were very early in it, but *Diodorus* will have *Mercury* to be the first that was cunning in it. *Pliny* in his tenth Book, saith that *Liber* other-

wise called *Dionysius*, invented the Trade of Merchandise. And therefore it may be imagined that the *Carthaginians* Learned the Trade of Merchandise of *Dionysius*: But the *Hebrews* (as *Iosephus* affirms) used Buying and Selling in the time of *Noah*; and *Ioseph* was Sold to Merchants, and carried into *Egypt*.

Saluting with Kisses, this custome is very Antient, for it was the manner of the *Hebrews* to kiss strangers at their first meeting, as *Jacob* kissed *Rachel*, before he expressed that he was of her kindred; and *Laban*, after he knew him to be his Sisters Son, embraced him with his Arms and kissed him. The *Romans* custome was to kiss their kinsfolk, but afterwards it was extended to further familiarity, and is now too often used Laciviously; Although in *Rome* it was an Ordinance, that the women should kiss their kindred, because that if she had drank any Wine, contrary to the Law made against womens drinking of Wine, by that means she might be discovered, and made ashamed of her intemperance.

Silk, that proceedeth from
Worms

Worms the Spinning and Weaving of it, *Pamphila* the Daughter of *Platis*, devised in the Isle of *Coos*.

The Septemviri, or the Seven Electors of the Emperour of *Germany*, and of the *Peeres* or *Paires* of *France*, The Election of the Emperours of *Germany* is in the manner following, the Seven Princes Electors called *Septemviri*, meet early about six of the clock in the *Romanco*, there they Consult untill nine, from thence they go in solemn order into *St. Bartholomews*: of them there are three Ecclesiastical, and and four Temporal; the three Ecclesiastical that is to say the Arch-Bishop of *Mentz* called the Arch-Chancellor of High *Germany*, being the first; next the Arch-Bishop of *Collen*, called the Arch-Chancellor of *Italy*: and then follows the Arch-Bishop of *Triers*, called the Arch Chancellor of *France*, all in their State befitting so great a Majesty: Then the four Temporal that is to say, the Marquess of *Brandenburg*, great Chamberlaine of the Empire, with a Massy Key of Gould: then the Duke of *Saxony* Lord high Marshall,

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beareth the Sword before the Empe-
rour, and is likewise Arch-Sewer
in carring the Plate to the Table; then
the Elector of *Bohemia* the Taster, or
else Cup-Bearer to the Emperour for
the Triumph. These are the only E-
lectors of the Emperour, they after-
wards descend from their seats, and
there before the Audience take a So-
lemn Oath, one after another in these
following words. *I doe Swear upon
this Evangelist before me, that with all
my Faith which I owe to God, my dili-
gence and care which I owe to the Empe-
rour, without former reward, or future
hope of greater Honour, that I will chuse
with all my Faith and Truth a Just and
fit Man for the Kingdome of Rome, as
much as in me Lyeth,* After these and
many other ceremonies: they proclaim
him King of the *Romans*, Heire of
Augustus, and Emperour of *Germany*.
In the Realm of *France*, to be a Peer
is the greatest Dignity under the King,
for that in many things they have all-
most equal Authority with Kings, for
Peer in the French tongue signifyeth
equal. But because it will be too pro-
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like a subject to discourse of all their Prerogatives, it shall suffice only to number them, and each of their Offices at the Sacring or Coronation of a new King. These antient Peers are twelve in number, whereof 6 are of the Clergy, & six are Lay-men: the 6 of the Clergy with their offices at the Coronation, are the Arch-Bishop & Duke of *Reins*, who hath his accustomed charge to anoint and consecrate the King: the Bishop & Duke of *Lacon*, whose office is to bring the holy Ampoule, or divine Water, wherewith the King is anointed; the Bishop & Duke of *Langres*, whose office is to bring the Scepter & the hand of Justice, the Bishop and Earl of *Beanaïs*, bringeth the Kings Cloak, the Bishop & Earl of *Châlons*, attendeth with the Kings Ring; the Bishop & Earl of *Noyon*, waites with the Kings Girdle. The six Temporal Peers with their Offices at the Coronation, are the Duke of *Burgundy* ·Dean or chief of the rest; whose Office is to carry the Kings Crown: the Duke of *Guyen* carries the 1st. square Banner; the Duke of *Normandy* brings the 2^d. square Banner, the Earl of *Thoulouse* carries the Kings Spurs; the Earl of

paigne hath the mannagement of the Royal Banner, or the Standard of War: the Earl of *Flanders* bringeth the Kings Sword. And although the first five temporall Peerdoms are united to the Crown, and the sixt be united to another Prince, yet at the Kings Coronation there are other Noble men appointed to supply their roome and Offices. These are the twelve antient Peers, although since their creation others have been made, which though they have like Authority to judge in the Court of Parliament, yet they want Offices at the Kings Coronation, and bear not that Majesty that the other Peers doe, for that they are not of so great Antiquity.

A Sanctuary (as *Statius* writes) was made first by *Hercules* Nephews in *Athens*, and was called the Temple of Mercy. For then it was not lawfull to take any man violently, that repaired thither for Assistance and Protection: Notwithstanding whatsoever is otherwise expressed by Prophane Authors questionless *Moses* who was long before *Hercules*, did institute three Franchised.

Franchised Towns, whether it was permitted for them to go, that had done any Murther unawares; or by Chance-Medly. Next after him *Romulus* ordained a Sanctuary in *Rome*, to increase his Citizens, and to have the greater number to build and people the City. There was a Sanctuary in the Isle *Calvaria*, dedicated to *Neptune*, and another in *Aegypt* at *Campus* consecrated to *Hercules*; and another at *Osyris*. and in *Syria*, one hallowed to *Appollo*. There were many others in *Christendome*; King *Henry* the 8th. (amongst his other reformations) because of the great crimes and enormities that were committed concerning them, thought fit amongst his other devastations to put them down.

Swearing, was first ordained by the Emperour *Justinian*, which was that men should swear by the Sacred Writ the Gospell: and now a dayes all that swear, lay their hand upon the Book and kiss it, saying, *So help me God, &c.* Because as the Gospell of our Religion and Faith, may for no cause be violated; so an Oath in no case may be broken. H 5 E

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TEMPLLES or, as they were afterwards called **Churches** as *Diogenes* supposeth, were caused first to be built by *Epimenides* in *Crete*. But *Vitruvius* affirmeth, that one *Pitthius* a Carpenter, made the first Temple in *Priene*, in the Honour of *Pallas*. *Herodotus* saith the *Aegyptians* Instituted Temples first. In *Rome*, *Romulus* builded the first Temple, to the worship of *Jupiter Feretrius*. To Almighty God *Solomon* the King of the *Hebrews*, builded the first Temple 3102, years after the Creation of *Adam* in *Jerusalem*. Amongst other Temples that of *Ephesus*, built in a noble City so called was very famous. It was in the Countrey of *Ionia*, it was built in the 32d. year of the Reign of King *David*, by

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Androchus the Son of *Codrus* King of *Athens*. The *Amazons* and most part of *Asia*, did contribute to the Erection of it in honour of *Diana*; the like whereof was not in all the World; and therefore it was accounted amongst the seven wonders of the World: it was building 215 years. It was placed in a Miry ground for the better avoiding of Earth-quakes: There were 127 Pillars in it, made of their Kings one by one, which were in height 60 Foot; whereof 36 were caried with most admirable workmanship. The length of the whole Church was 425 Foot, and the breadth 220. All that took this Church for Sanctuary had great immunities and priviledges: there were also so many Gifts and Monuments given to this Church from all Nations and Cities, that none in all the World might be compared to it for Wealth. St. *Paul* Preached at *Ephesus* three years, and Converted many to the Faith. St. *John* also, the Evangelist dyed in this City. But this sumptuous building was destroyed and set on fire in the Reign of *Galerius*.

Galienus the Emperour, by one *Erostratus*, who having performed many noble Exploits in War, and otherwise, when that he perceived himself to have been deprived both of reward and fame, to leave a continual remembrance of his Name for one flagitious and horrible Act, did with great fires and monstrous flames consume this faire Church, and reduced it to Ashes, thinking thereby (as hath been said) to have been remembred to perpetuity; but he was mistaken, for there were general Edicts and Proclamations made, that no man should presume upon Pain of Death, so much as to put his Name in any Writing or Chronicle, to the intent that he might have been Buried with an everlasting Oblivion.

Triumphs, the first of them was entered by *Dionysius*, when he was replenished with the spoils of many Countreys, afterwards they were received of sundry Nations, as the Captains of *Carthage* upon their great successes, Triumphed. *Romulus*, after he had conquered *Acron* King of
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Cinivem, was Crowned with Lawrell and carried in a Charriot with four Horses, entered into the City of Rome Triumphantly, and dedicated his prey and spoys to *Jupiter*, as *Dionysius* writes. Although, *Eutropius* saith, that *Tarquinius Priscus* first Triumphed after his conquest of the *Sabines*. *Camillus* was led in a solemn Triumph with white Horses in a Gilded Charriot, his Browes incircled with a Garland of Gold, all the Captains following the Charriot, with Chains and Fetters about their Necks; and the Senate going before into the Capitoll of *Jupiters* Temple, where they offered a white Bull, and then returned. It was Lawful for none to Triumph, but such as were Dictator, Consul, or Pretor. Although, *Cneus Pompeius*, (as *Cicero* writes) Triumphed, though he was but of the Order of Knights.

Truce, which was called a covenant of Peace for a Season, was instituted by *Lycaon*; it was made sometimes for years, as the *Romans* made a Truce with the *Veientes* for Forty years; with the *Cerites* for a hundred: some-

sometimes a Truce was made for hours, as *Caius Pontius* a *Samnite*, required of the Dictator of *Rome* a Truce for six hours. Leagues of Peace *Theseus* is said to have ordained in *Greece*; *Diodorus* assigns them to *Mercury*; but the truth is, they were in frequent use long before that time in *Assyria* and *Egypt*, and namely amongst the *Hebrews*, for *Jacob* made a League with *Laban*; and *Moses* offered conditions of Peace to the Princes of the Countries, by whom he passed: and after him *Joshua* confirmed a Bond of Peace with the *Gibeonites*. The ceremonies and manner of the making and confirmation of the Leagues of sundry Nations, were diversified according to their several customs.

Tragedies and Comedies, had their beginning of the oblations, as *Diodorus* writes, which in old time men devoutly offered for their fruits to *Bacchus*. For as the Altars were kindled with fire, and the Goat laid on it, the Quire in honour of *Bacchus* sung this Meter called a Tragedy; it

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was named so, either because a Goat, which in Greek is called *Tragos*, was the reward appointed for him that was Author of the Song, or because a Goat is so noysome and hurtful to the Vines, whereof *Bacchus* was the first inventor, which Sacrificed to *Liber*; or of the Grounds or Dregs, which in Greek is called *Tryx*, with which the Stage-Players used to Paint their Faces, before that *Æschylus* devised Visards. But the first inventor of them after the mind of *Horace*, was *Thespis*. *Quintilian* saith, that *Æscylus* set forth the first publick Tragedies, though he acknowledges that *Sophocles* and *Euripidus* did adorn and furnish them more gallantly. In *Rome* *Livius Andronicus* made the first Tragedy, wherein *Accius*, *Paccunius*, and *Seneca* excelled. The **Comedies** began at what time (the *Athenians* being not yet assembled into the City) the Youth of that Contrey, used to Sing solemn Verses at Feasts, abroad in the Villages and High-ways, for to get Money: They were so named of the Greek word *Comos*, for a Banqueting, or

Come

Come a Street, and Ode a Song, yet it is uncertain amongst the Grecians who invented them first. In this kind of Writing, *Aristophanus*, *Eupolis*, and *Cratinus* were the most eminent; in a Tragedy, Noble Persons, as Emperours, Kings, Princes, Dukes, Lords, &c. are brought in with a high Style. In a Comedy, Amorous dalliances, Love affaires, Diversitie, several Tunes, Cheats, &c. are most concerned.

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VERMILION or Red-Lead, was first found in *Ephesus*, by *Gallus* an *Athenian*. This colour was in *Rome* esteemed for Holy, insomuch that on their Festival dayes, they Painted the Face of *Jupiters Image* with it, and the Bodies of them that Triumphed.

Vows, the custome of making of them, was borrowed from the *Hebrews*, which used to make Vows to God; and divers other Countreys of the Gentles more blindly used to make such Vows to their false Gods.

Urores, which were used to be given in great consultations, Judgments and Elections were first ordained by *Palamedes*.

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WRITING, after the manner of the *Egyptians*, was instead of Letters, by *Heroglyphicks* to make use of the Images of Beasts, Birds, &c, declaring their minds by the shapes and figures of them: As by the Bee they signified a King Ruling his Commons and Subjects with great moderation and gentleness; by the Goshawk, they meant a speedy performance of their affaires, and so for other things.

Watches and Wardings, were first appointed by *Palamedes*. Watch-words were first used in the Battell of *Troy*; at the same time when *Simon* found out Beacons and Fires.

Wine, which proceeds from the Vine (*Diodorus* writes) that *Dionysius* did first perceive the nature of it, and taught

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taught the *Grecians* to Plant it, and to
 press the Wine out of the Grape, as
Saturn did in *Italy*. Some would have
 it to be *Icarins* the Father of *Penelope*,
 that found the virtue of the Grape in
Athens; who is reported to have been
 slain by the Husbandmen when they
 were Drunk. *Atheneus* in one place
 writeth, that *Orestus* Son to *Dencalion*,
 first discovered the Vine about Mount
Aetna in *Sicily*. In another place he
 sayes, that it was found in the City
Plixbina in *Egypt*. *Arundes* a *Tirrhen*,
 banished out of his Countrey by *Luci-*
non, whom he brought up of a Child,
 carried the first Wine into *France*.
 Bat before all these, *Noah* was the
 first that either Tilled the Land, or
 Planted the Vineyard; and when that
 he had tasted too much of the Fruit of
 the Grape, he was Drunk. Wine
 Taverns were set up first by the *Lydi-*
ans, a people of *Asia*, which also
 found out and invented divers Games.
Staphylus (as *Pliny* saith) was the first
 that allayed Wine. But for all these
 generally entertained Opinions the
 Poets will have *Bacchus* to be the first
 diviser

deviser and God of it, and that he taught those Countries how to make Ale of Barley which had no Grapes growing, into this Drink the *Germans* afterwards put Hops and called it Beer.

The Winds were first observed by *Aeolus*, as 'tis reported from the prognostication of the Inhabitants of the Islands about *Sicily*, who by the smokes of the said Isles three dayes before, were said to know what Winds they should have. *Aeolus* for his great insight into the Nature of them, hath by the general consent of Poets, the Dominion over them attributed to him. The Winds as some divide them, are said to be four, according to the four principal Regions of the Aire; those that are more curious in their search and inquiry of their Natures, will have them to be no less then eight. And especially one *Andronicus Corestes*, who Builded a Ferret in *Athens*, and set on every side of it, the Images of the Winds graven, against the Region whence the Winds came, they were placed on Pillars of Marble, and in the middle he set a Brazen Image of
Triton.

Triton, which he had made so, that it would turn with a Gust and stand with its Face towards the Wind that blew, being so devised as to point with a Rod to the Image of the said Wind; which hath been since imitated and used in most Countries; for 'tis an usual custome to set up Weather-cocks or Fans, to show out of what Quarter the Wind bloweth.

The seven Wise Men of Greece, who lived (as one saith) when there was a scarcity of Wisedom, were as followeth, *Bias* he was born in the Haven Town of *Prieane*, in the Countrey of *Jonia*. *Solon* was of the Island of *Salamine*: *Chilo* was of *Lacedemonia*; *Cleobolus* had his birth at *Lindus* in the Isle of *Rhodes*: *Pistagrus* was of *Mitylene* in the Isle of *Lesbes*: *Thales* received his first breath at *Miletum* in *Greece*: the last of them was *Periander* King of *Corinth*.

The wonders of the world, were reputed seven of the same number of the Wise men of *Greece*. The first were of the Walls of *Babylon* built by *Semeramis* of stone joyned together with

with a strange kind of slimy and glutinous Morter, which grew in the Mines of those Countreyes; and especially in the Lake, where stood in time past *Sodom* and *Gomorrhah*, now called *Asphaltida*. These walls according to the Town, were built in a quadrangle, and contained in circuit (as saith *Pliny* in the 26th chapter of his sixth Book) 60 miles, so that every square was fifteen miles long, they were 200 foot high, and 15 foot thick. To build these walls were hired by *Semiramis*, out of divers Countreyes for a long space 300000 men. The Second was the Pillar of the Sun, offered by the *Gentiles* unto *Jupiter*. This Pillar stood in the Isle of *Rhodes*, and was made of Iron in the form of a man, of incredible greatness, insomuch that a man could scarce Fathom the great finger thereof. After it had stood 56 years, it fell down by reason of an Earthquake, and so lay till the Island was won by the *Souldan* of *Egypt*, who carried as much mettall away as loaded 900 Camels. The Third, were the *Obelisci* or the *Piramids* of *Egypt* of which we have already

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ready discoursed. The Fourth was the *Mansoleum* of *Mansolus* King of *Caria*, Husband to *Artimesia*: this woman for the great love she had to his Memory, burnt his body, drunk his ashes beaten to a powder, thinging no Sepulcher so worthy of him as her own body, the remainder of the powder which she found it impossible for her to drink, she buried in his Famous Tomb. This Monument was of a most excellent kind of Marble, it was 411 feet in circute, and 25 cubits high, it was invironed with 36 Pillars, most curiously carved. The Fifth was the Temple of *Diana* at *Ephesus* of which in 'its proper place we have also discoursed more at large. The Sixt was the Image of *Jupiter Olympus*, in *Achia* all of *Porphyry*, an infinite number of little pieces being wonderfully joyned together: this Statue or Image besides the excellency of the work, was more especially admired for the greatness thereof, and was the more Famous, by reason that the Games called the *Olympiades* were there kept. The Seventh was the Tower *Pharos*, nigh to *Alexandria* in *Egypt*

Aegypt; built by *Ptolomeus Philadelphus* King of *Aegypt*, to direct the Passengers which way to approach the Haven thereabouts, by burning of pitch or other light materials: This Tower was of a marvelous height, and of singular Workmanship; the building whereof cost according to our Money 4800000 Crowns, some Authors set down for the Eight Wonders, the Gardens and Orchards upon the walls of *Babylon*.

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APPENDIX.

Rare Inventions peculiarly attributed to England and English-men.

MASONS Carving in Stone and erecting statly Piles with the like Materials. The Art of curious Painting and Glazing with Glass now in use, were First shewed to the English by one *Joanes A Benedictine* in the year of Christ, 728. and since by Improvement brought to the perfection they are at present found to be in.

The Famous Invention of Printing being found out in *Germany* was First brought into *England* by *William Caxton* a *Mercer*, who in the Reign of King *Edward* the Fourth kept a
 1 Print-

Printing-House in Westminster Abby by the Permission of Simon Islip Abbot of that Place, and the First Book there Printed was Tullies Offices.

Coaches were Invented by *Monsieur Pedarus* a *French-man* and brought into *England* in the year 1559. though *Charriots* are of a longer standing.

Watches, were the Invention of a *German*, and the Invention brought into *England* Anno, 1580. The Famous Inventers and Improvers were *Cornelius Van Dreble*, and *Janus Torrianellus*, the first **Clocks** were brought into *England*, much about the same time.

The **Pendulum** was Invented by *Mr. Hook*, Fellow of the *Royal Society* Famous in the *Mathematicks* and *Mechanical Improvement*.

All sorts of **Optick-Glasses** and *Tubes* as the *Telescope*, the Invention of the Famous *Galileo* the *Microscope*, &c. were first brought to perfection in *England* by the aforesaid *Mr. Hook*.
Antonio Bonele an *Italian*, first taught the *English* to **Spin** with a *Destaffe*, in the twentieth year of *King Henery* the seventh.

Fin

Fine **Spanish-Needles** were first made in *England*, in the Reign of Queen *Mary* by a *Negro* in *Cheapside*, who refused to communicate his Art, but in the Eighth year of Queen *Elizabeths* Reign, *Elias Corous* a *German* made it known to the *English*.

The first *English Coach-Maker* is Recorded to be *Walter Ripon*, who in the year 1564. made a *Coach* for the *Earl of Rutland*, and a hollow turning *Coach*, in the year 1585 for Queen *Elizabeth*.

In the Tenth year of Queen *Elizabeths* Reign, *Richard Dryer* brought into *England* the Invention of making **Earthen Fire-pots**, *Furnaces*, transportable *Ovens* for baking Earthen ware, and had the first sole profit by Patent, in the year 1555.

Making of **Copperas**, was first practised in *England* by *Cornelius de Voss*, a Merchant, in the year 1587.

William Saunders a *Fishmonger* was the first that brought our **Cælestial** and **Terestial Globes** to perfection.

William Mathews in the Fifth year of Queen *Elizabeth*, was the first *English* Artist.

Artist, that made fine Knives and Hafts, marked with the Half Moor for the Propriety of which, he had the Queens Paten.

About the same time, the way of making Pins, was found out by the English which before were brought in by Strangers, to the value of 60000 Pound a year.

One Bourass made first the Engine, for Scale-Boards.

One Ross, is reported to have made the First Handore in England, and to this day that called the Ross Viol, is accounted the best.

The Engine for Clock-Wheels is an English Invention of about one hundred years standing, as likewise that for the speedy cutting down Wheels for Watches.

Chaines for Watches, is said to be the Invention of one Mr. Tomackee.

The First Inventor of Knitting of Worsted Stockings in England, was William Rider a London Apprentice, who in the Reign of King James the First, presented a paire of his own Knitting to the Earl of Pembroke.

The

The late serviceable Modell of **Shipping**, is affirmed to be the Invention or Direction of the Famous *Sir Walter Raleigh*

Other late Inventions there are, to whom as their Inventors, the *English* lay claime, as an Engine for raising *Glass*, an Engine for Spinning *Glass*, an Engine for Cutting *Tobacco*; the *Rouling Press*, the Art of *Damasking Linnen*, and *Watering* of *Silks*, the way of seperating *Gold* from *Silver*, and *Brass*. *Boulting Mills*, Makeing *Caine Chaires*, the curious Art of Colouing and Marbling of *Books*, makeing of *Horn ware*, and the Engine to Extinguish *Fire*, and the like.

Thus Reader it apears that the Industry of our Predecessors was great, whereby they brought so many Rarities to perfection and left their further Improvement to Posterity.

E I N I S.

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The following is a list of the names of the persons who have been
 named in the above report, in the order in which they were
 named:

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5. J. H. Smith	6. J. H. Smith	7. J. H. Smith	8. J. H. Smith
9. J. H. Smith	10. J. H. Smith	11. J. H. Smith	12. J. H. Smith
13. J. H. Smith	14. J. H. Smith	15. J. H. Smith	16. J. H. Smith
17. J. H. Smith	18. J. H. Smith	19. J. H. Smith	20. J. H. Smith
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25. J. H. Smith	26. J. H. Smith	27. J. H. Smith	28. J. H. Smith
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37. J. H. Smith	38. J. H. Smith	39. J. H. Smith	40. J. H. Smith
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45. J. H. Smith	46. J. H. Smith	47. J. H. Smith	48. J. H. Smith
49. J. H. Smith	50. J. H. Smith	51. J. H. Smith	52. J. H. Smith
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89. J. H. Smith	90. J. H. Smith	91. J. H. Smith	92. J. H. Smith
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